

A HISTORY
OF
MANSONVILLE UNITED CHURCH
1873 - 1973



BY
MARY F. BAILEY

History

Mansonville Methodist Church 1873-1925

Mansonville United Church 1925-1973

and the History of Methodism
in the area prior to 1873

by
Mary F. Bailey
(Mrs. Merton E. Bailey)

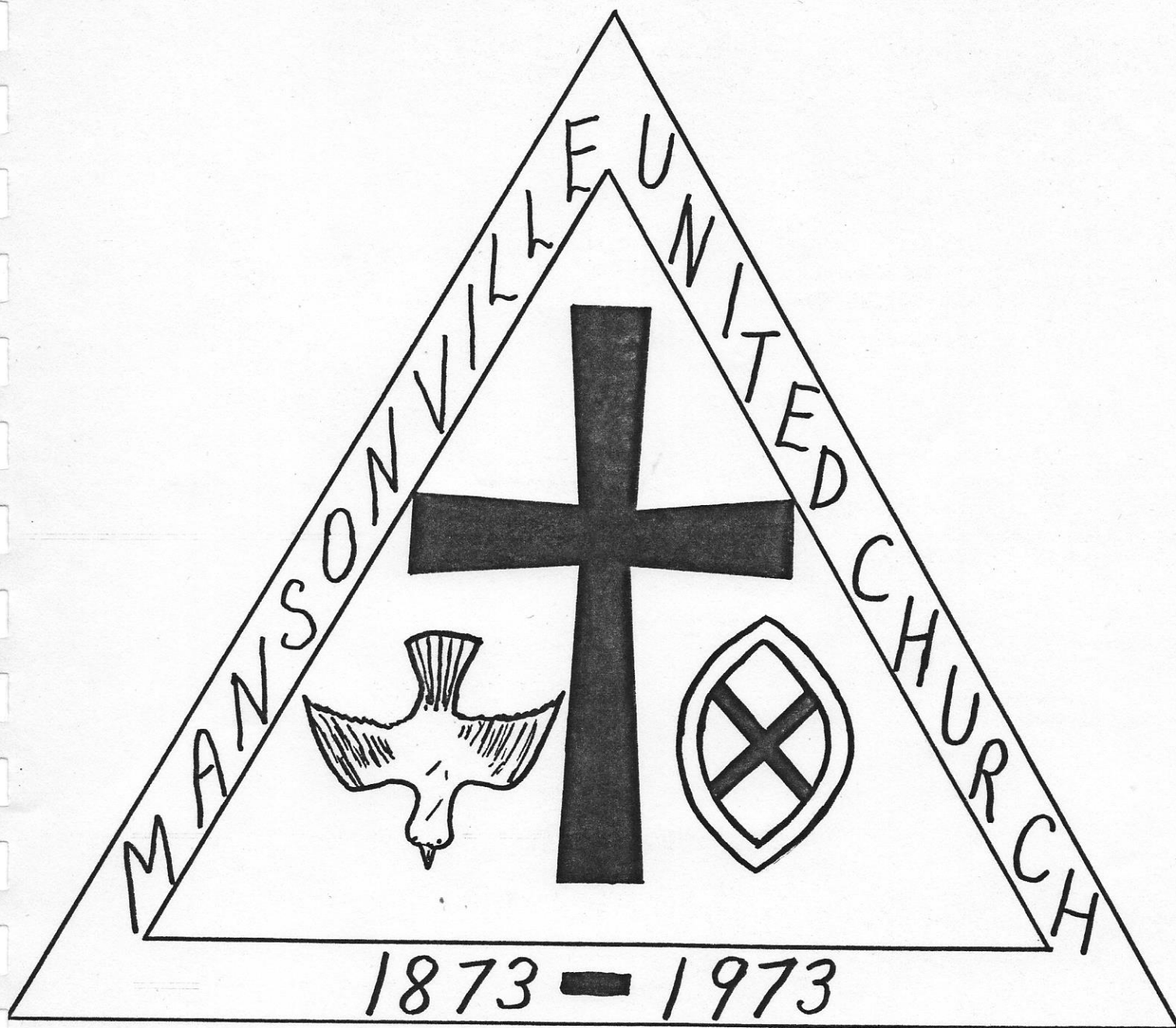
Mary F. Bailey

To my son David,

with love,

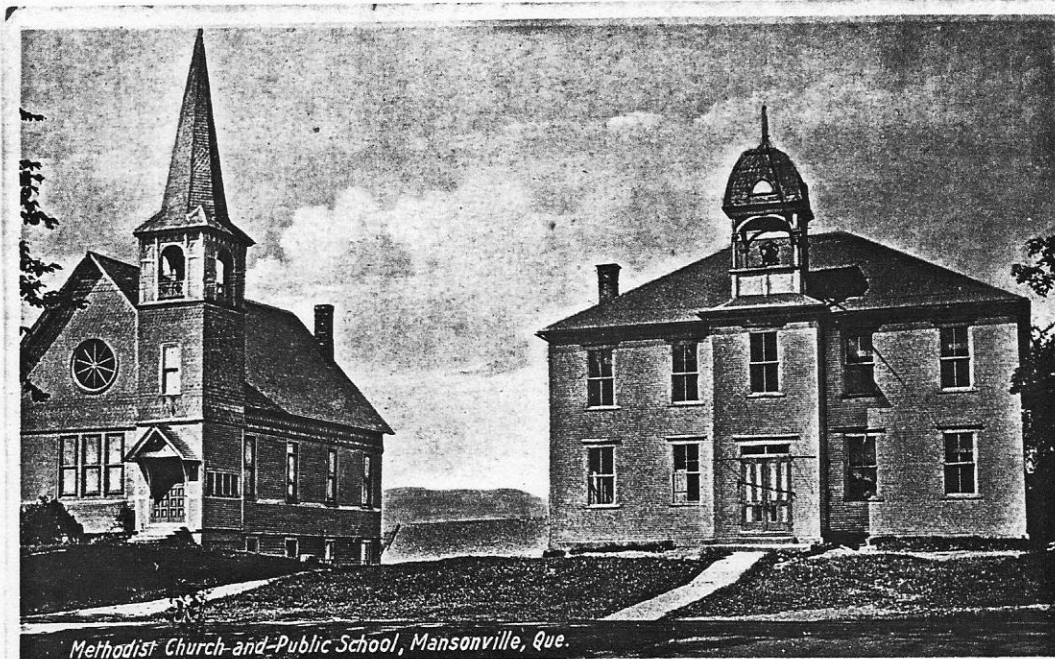
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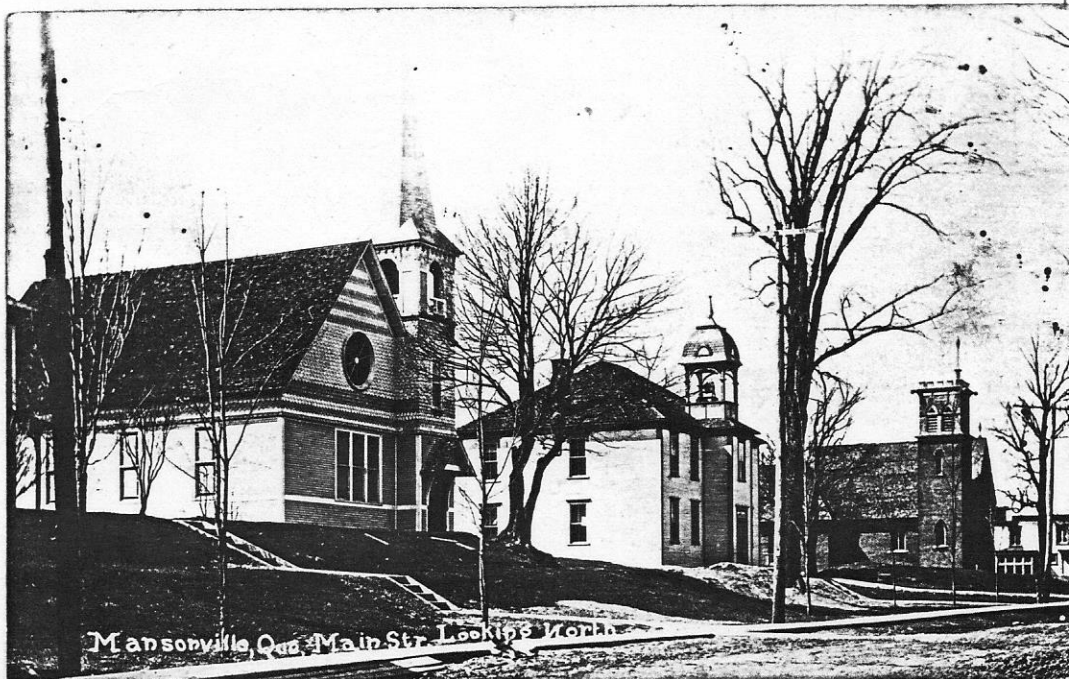


Centennial Crest chosen for 1973

(designed by Gary Bailey)



Pictures taken in the 1920's or 1930's



Methodist Church, Mansonville Intermediate School, and St. Paul's Anglican Church



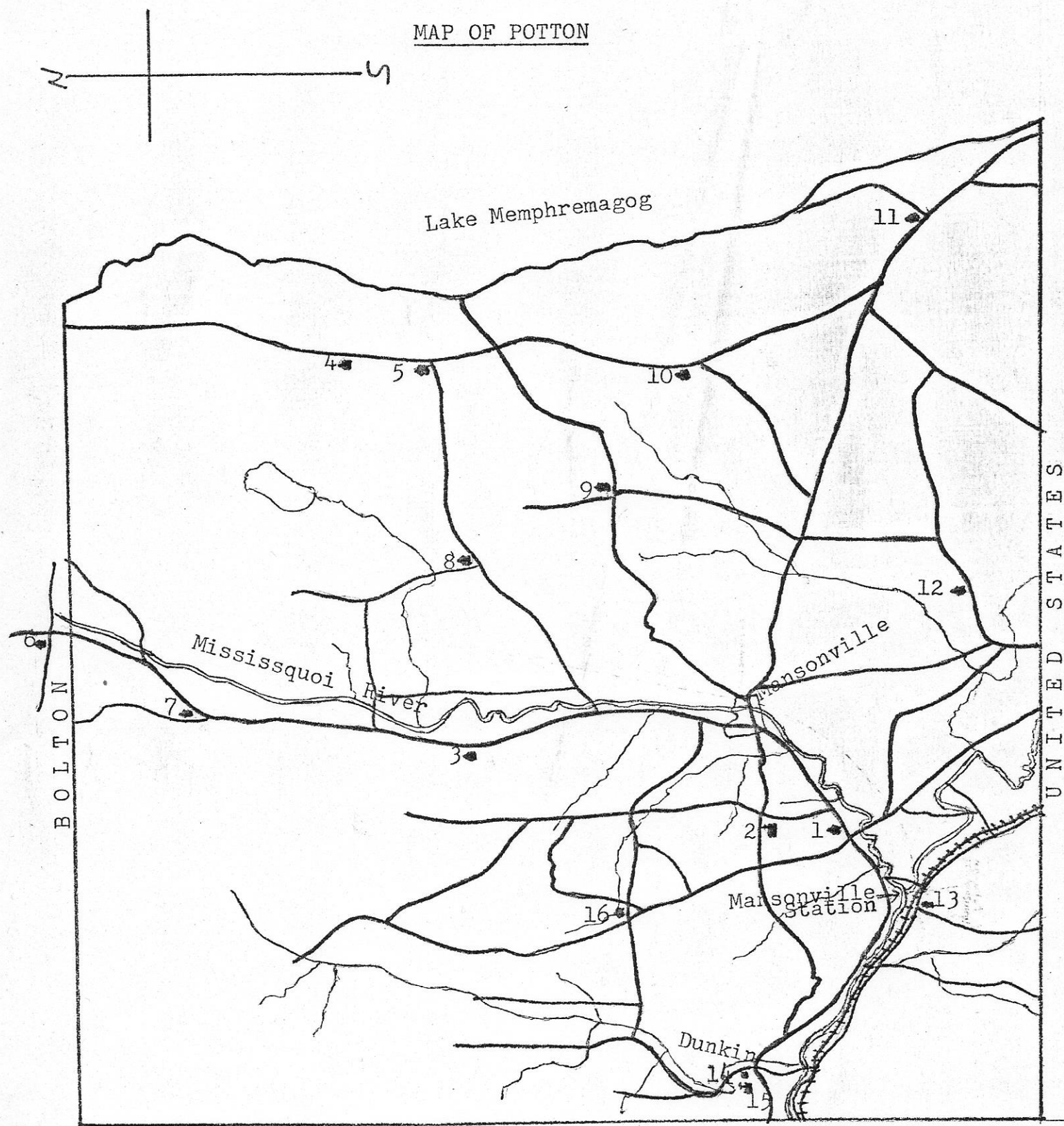
1894-95 of Young People's Group Meth. Church
96 mansonville

PICTURE OF MANSONVILLE METHODIST YOUNG PEOPLE'S GROUP, 1894 or 1895

Left to Right:

Back Row (standing): Miss Martha Oliver, Miss Alice Carpenter (later Mrs. Mitchell), Dr. Cookman Paintin, Claude N. Boright, Miss Nellie Lynch (later Mrs. Edgar Crowley), Dr. Mitchell, Carlton J. Oliver, Mrs. Corrigan (wife of minister), and Gordon Lynch.

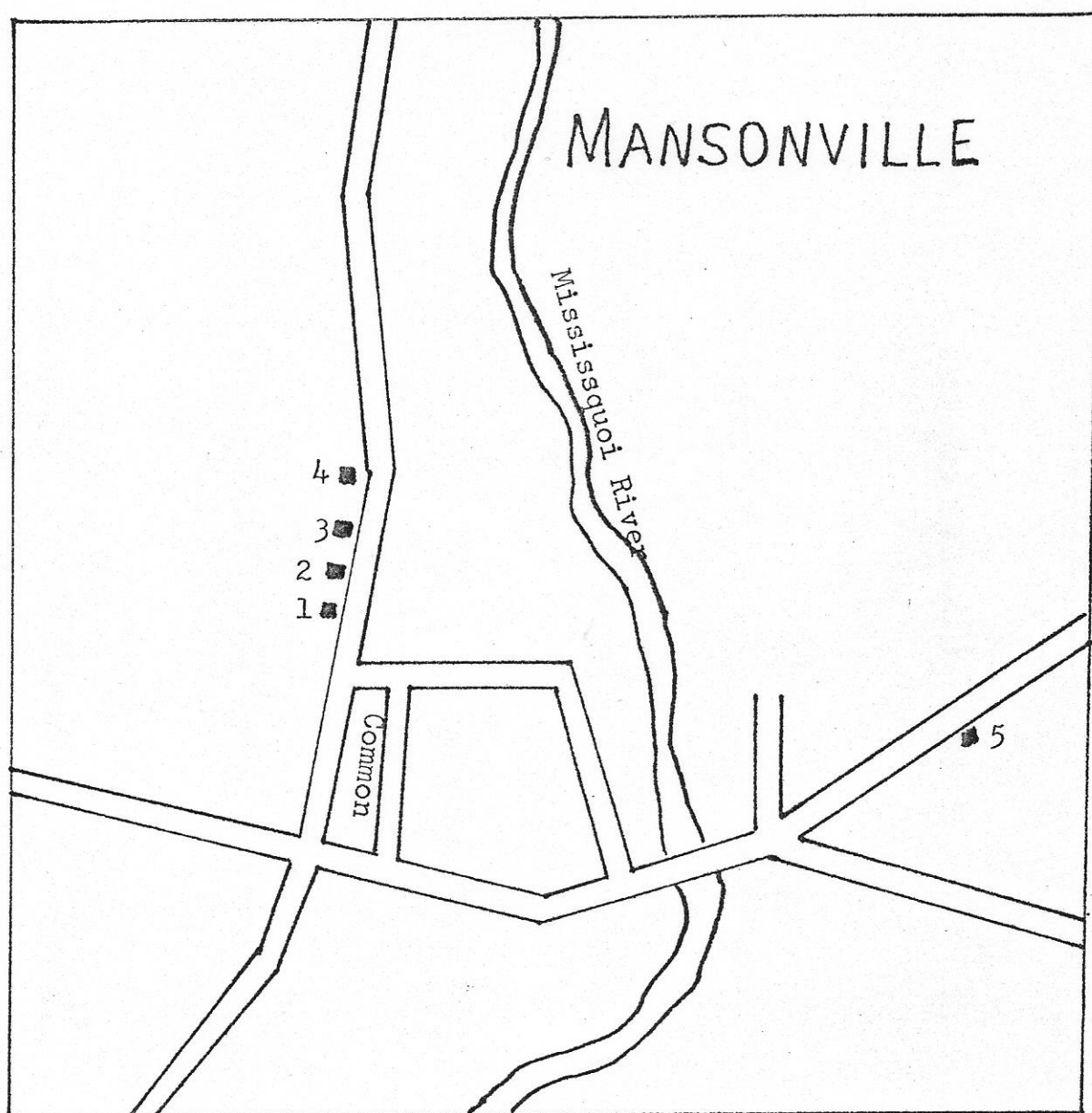
Front Row (seated): Miss Hannah Shepherd (a teacher at the time, and later Mrs. Cookman Paintin), Miss Bessie Tolhurst (later Mrs. C. J. Oliver and then Mrs. H. W. Sullivan), Miss Rob Morgan (sister of Mrs. Corrigan), Rev. Richard Corrigan (Minister at the time), his daughter, Beatrice Corrigan (on his lap), and Miss Fannie Boright, organist, (later Mrs. David Rodger).

MAP OF POTTON

EXPLANATION OF MAP OF POTTON

Places where early Methodist Church services were held:

- 1 - School at Meig's Corners, built 1809, probably first place (other than private homes) where services were held.
- 2 - The Chapel, built 1844, used by Methodists until 1856, then by the Baptists.
- 3 - Blanchard School No. 6 (used for services as early as 1845).
- 4 - Old Vale Perkins School (shown on map of 1864, but not in 1881).
- 5 - Vale Perkins School No. 12 which replaced above school, (present Church Hall).
- 6 - Rexford School, inside Bolton line (present W. I. Hall).
- 7 - Sweat School No. 7.
- 8 - Turner School No. 14 (previously called Magoon's or Record's).
- 9 - Gordon School No. 13.
- 10 - Owl's Head School No. 11.
- 11 - Leadville School No. 10.
- 12 - Province Hill School No. 3.
- 13 - Highwater School No. 2 (in use around 1920).
- 14 - Dunkin School No. 1. (the old school).
- 15 - "Evangelical Second Adventist Church" or "Dunkin Union Church".
- 16 - Learned School No. 9.



- 1 - Site of Methodist Parsonage (present United Church Manse), built 1896-7.
- 2 - Site of Methodist Church built in 1879, and present Mansonville United Church, built in 1894.
- 3 - Site of Mansonville Public School, later called the "Old Academy" prior to its destruction by fire in 1892 or 1893. Also site of Mansonville Intermediate School built to replace the above school and the Model School, both of which burned. Mansonville Intermediate School was moved away when the new school, to the rear, was built in 1952. Site presently occupied by the Cenotaph.
- 4 - Site of Baptist Church built 1847-48, sold to the Church of England in 1856, torn down and replaced in 1902 by the present St. Paul's Anglican Church.
- 5 - Site of Model School which burned probably in the Autumn of 1892. It was situated on the lot adjacent and to the east of the present residence of Mr. Fred Korman. This may have been the "Manson School" used for services. From an old picture of the school, it would seem that it housed the elementary grades.

DEDICATION

I dedicate this history, to the loving memory of my father, Robert Francis Cowan, who served this congregation faithfully for over half a century; and my mother, Edith Amelia Aiken Cowan, who came to Mansonville at the time of their marriage in 1922, and worked at the side of her husband in the work of the Church until her death, 10 months after her husband in 1964. Without the factual recording in the Minute books they kept, notes in both of their diaries, and the memories they shared with me, this history, however inadequate, would not have been possible for me to compile.

R. F. Cowan served the Mansonville Methodist Church and later the Mansonville United Church for more than half of the hundred years of our history. He was first appointed as a Steward in 1906 and continued on that Committee until his death in 1964, a total of 58 years. He joined the Mansonville Methodist Church on May 5, 1907, and was listed as a Sunday School teacher in 1908. He was Superintendent of the Sunday School from 1911 until his resignation in 1961. Many of the active members of the Church to-day remember his influence, through the Sunday School, as one of the guiding factors in their lives. Counted among his most treasured possessions were letters from former members of his Sunday School Class, who told of how his teachings had, in later years, helped them through some difficult period. Although we do not have the exact date of his election as Recording Steward and Church Treasurer, it would seem that this occurred around 1920. He held both of these positions the rest of

his life, approximately 44 years. He was Secretary of the Trustee Board from 1922 to 1964, and Clerk of Session from the time of Church Union until his death. In his everyday life, he was an inspiration to me and to many others who knew him, in the way he devoted his life to service for others, both through his work, and through his dedication and participation in any worthwhile community organization; and in his later years, for his courage in the face of illness.

Edith Cowan was a member of the Choir, and either Organist or Assistant Organist for most of her 42 years in Mansonville. She was also an active member of the Ladies' Aid, Women's Association and United Church Women for 42 years, serving as President, Treasurer, and for many years as Secretary. In the Sunday School, she was a teacher for several years, and also Secretary-Treasurer for some time. It was to this home that most of the new Methodist and United Church ministers arriving in Mansonville, were welcomed and served their first meal. She, also, was an active participant in many other community organizations and activities.

It is with love and recognition that this history is dedicated to them.

Mary J. Bailey
(Mrs. Merton E. Bailey)

THE EARLY DAYS OF METHODISM IN POTTON

1973 marks the 100th anniversary of the formation of the Mansonville Methodist Mission into a separate congregation with a full time resident minister, Rev. Richard Shier.

However, the history of Methodism in this area goes back much further than 1873.

Although it is generally felt that our present Church has descended from the Wesleyan Methodist Church of Canada, it seems from research that our heritage comes from at least two branches of Methodism - the Wesleyan branch and the New Connexion Methodists. Also we were earlier served by circuit riders, possibly from the Methodist Episcopal Church in the United States, and from the Wesleyan Methodist Missionary Society based in England.

Perhaps a brief look into the history of Methodism in Canada, in general, is needed here, to help explain these different off-shoots from the original Methodists of John Wesley of 1738, in England.

It is generally believed that the first Methodists to preach in Canada were Lawrence Coughlan in Newfoundland in 1765, and the Yorkshire Methodists who arrived in Nova Scotia in 1772-75. In Lower Canada, its history began with the preaching of James Tuffy, an Irishman and a local preacher, who with his regiment, was stationed in Quebec in 1780.

Around 1797, the New Connexion Methodist Church was formed as a result of a break with the parent system of Wesleyan Methodism, separating on the grounds of Church government and discipline. This new group gave laymen a greater voice in the transactions of the Church. The New Connexion Methodist Conference of Great Britain resolved to establish a mission in the Canadas at their Conference of 1837. The Rev. John Addyman was commissioned as a missionary to the Canadas at that meeting, and he arrived in Montreal in October.

Finding Montreal well supplied with churches, he ventured into the rural areas to the south and east of the city, where he found Protestant Methodist congregations without regular supply. The parent church in the United States was being torn by the slavery issue and the Canadian circuits had voted to sever their American connections but had little financial base for their operations. By the end of 1837, under Addyman's influence, they had applied to be received as a mission of the New Connexion Methodist Conference of Great Britain.

The New Connexion Methodists of Lower Canada united with the Canadian Wesleyan Methodist Church in 1843 to form the Canadian Wesleyan Methodist New Connexion Church. The Canadian Wesleyan Methodists were commonly called "Ryanites" and were the result of a schism within the Canada Conference of the Methodist Episcopal Church led by Henry Ryan in the early months of 1828. They had no connection with the large body which became known later as the Wesleyan Methodist Church in Canada. In 1864, the name was shortened to "The Methodist New Connexion Church in Canada". In 1874, this new church united with the Wesleyan Methodist Church in Canada and the Wesleyan Methodist Conference of Eastern British America, to form the Methodist Church of Canada. A further union, in 1884, with 3 other branches, resulted in the "Methodist Church, Canada, Newfoundland, Bermuda." It was this body which became a part of the United Church of Canada in 1925.

The earliest reference to Methodism in Potton which I found, was from the "History of the Eastern Townships" by C. Thomas, published in 1866. This item reads as follows: "Dunham Methodist Church was formed in 1806. Included in this circuit were Dunham, North and South; Missisquoi, North and South; St. Armand, North and South; Stanbridge, East and West; Sutton, North and South; Huntsburg, East and West; POTTON and Farnham." Potton, therefore, was part of the

Dunham Circuit for a time and for many years, received their services through the efforts of a Circuit rider or Saddlebag Preacher, as these itinerant ministers were sometimes called. A biography of Rev. Wm. Case, an early itinerant preacher assigned to Montreal, written by John Carrol and published in 1867, also mentions the circuit of Dunham in Lower Canada, which circuit was at first associated with "Fletcher, a place in the State of Vermont, making one circuit with two preachers. One of the preachers was a former Canadian labourer, Reuben Harris". Later preachers mentioned were Heman Garlick and Timothy Minor.

Later, Potton was to become a part of the East Bolton circuit of The Wesleyan Methodist Church. From the Wesleyan Methodist Society Report of 1855-56, we find the following report by Joseph Hugell, on the East Bolton Circuit: "This field of moral culture, which is situated about eighty miles south-east from the city of Montreal, includes part of two large townships, namely: Bolton and Potton. Geographically considered, it presents rather a rugged and uninviting aspect. It is exceedingly hilly - even mountainous - a circumstance which, while it contributes to health, greatly increases Missionary toil. It was first taken up many years ago by the Methodist Episcopal Church in the United States. In consequence, however, of certain political objections, it was transferred by them to the Wesleyan Methodist Missionary Society in England. By that Society it was cultivated for some time with considerable success. The prospect was encouraging. But owing to unhappy influences exerted by other parties, and especially those generated by Millerism, which are seriously felt at the present day, its Missionaries were at length reluctantly obliged to retire. Subsequently, it was occupied by at least two other sections of the Methodist Church. Finally, at the last session of our Conference, at the

urgent request of a considerable number of the inhabitants, Bolton was regularly entered upon the list of Wesleyan Missions. We have now fifty-six members."

In the records of the Wesleyan Methodist Church in Canada, a circuit called "East Bolton and South Potton" appears in 1861. In 1862, George Stenning is shown as the minister assigned for South Potton. In 1864-65, Mansonville was listed under the East Bolton Mission in the Stanstead District, with E. E. Sweet and R. Robinson serving as its ministers.

The other branch, The New Connexion Methodists, were probably first active in Potton around 1837, with Rev. Roswell Bourn as minister. According to Thomas' history, Roswell Bourn was converted in Fairfax, Vt., and came to Potton as early as 1803, in later years becoming a travelling preacher. Thomas says about him: "Poor in this world's goods, he was obliged to labor during the secular days of the week, to obtain wherewith to supply the wants of the body; while on the Sabbath he broke the bread of life to his fellow settlers. He was at first a Baptist, but afterward united with the Methodists. There being an utter destitution of religious teaching in Potton, Mr. Bourn made this place the more immediate field of his labors, although he travelled and preached in the townships adjoining, and in Vermont. Many miles he travelled on foot - his means not permitting the ownership of a horse. Weary, no doubt, he often was in body, though refreshed and joyful in spirit, feeling that he was about his Master's work. An instance is given of the fare which sometimes fell to his lot in discharging the duties of his vocation. He was once called to a place, ten miles distant, in Troy, Vt., to preach a funeral sermon. He took an early breakfast, and set out to walk the whole distance. After the funeral,

not being invited by the friends of the deceased - who were poor people - to dine, he returned, faint and weary, to his home, where he arrived after dark. ----- He organized several Methodist societies in Potton, and in other places. For many years he received no salary or compensation from the people."

An original booklet of the "Register of Acts of Civil Status, 1837-1848" is on file in the Brome County Historical Society Archives. This contains an affidavit, certifying that Roswell Bourn had been ordained as an Elder of the Methodist Protestant Church, which authorized him to "administer the Lord's Supper, to Baptize, to celebrate matrimony, and to feed the flock of God." This document was dated June 9th, 1837. In the register which was duly issued to him, the first marriage which he recorded was between Roswell Gardner, aged 20, and Elisa Thessa, aged 16, married May 1, 1837. The witnesses were Robert and Patience Manson.

Roswell Bourn was the grandfather of Leonard Bourne, who was a member of the Building Committee for the Methodist parsonage, constructed in 1896-7, and the great-grandfather of Miss Ethel Bourne who resided in Mansonville until the 1940's and was an active member of the Mansonville United Church. Roswell Bourn died in Potton in 1849.

Due to financial difficulties in 1855, brought about by the influx of immigrants into Upper Canada and the need to supply their communities with preachers, the New Connexion Conference abandoned its Eastern District. (This was about the same year that the Wesleyan Methodist Society started mentioning Potton, so possibly they became the stronger branch in the area about that time.) The New Connexion Conference reversed its decision and encouraged the work in the Eastern Townships to begin again, but the district

was slow in recuperating, if it ever really did. Dunham Circuit appeared along with a revived Montreal Circuit in 1856, but Bolton (with Potton still presumably a part of the circuit) did not come back until 1858.

The Bolton and Potton Circuit first appeared in the report of The New Connexion Methodist Annual Conference in 1843. Bolton's minister was given as Isaac Blake, and Potton was supplied with R. Bowen (Bourn, presumably) and J. Howlet. The two circuits were mentioned together in 1845, separately in 1850, but Potton was not listed separately again after the re-establishment of the Bolton Circuit in 1858.

The "Christian Messenger", a New Connexion Methodist newspaper of the time, mentions quarterly meetings held on the Bolton-Potton circuit in Feb., 1845, Sept., 1845, and Oct., 1846. These seemed to be a series of meetings, lasting about a week, held in the various school houses in the two townships. These included business meetings, prayer meetings, missionary sermons followed by a collection for missions, the usual "Love-feast" sometimes followed by the Lord's Supper. The "Love-feast" is mentioned very often in early Methodist history, and was probably a sort of "Charity supper" where a common meal was enjoyed in the spirit of love, in imitation of early Christian practice. This was possibly followed by a sermon and the Lord's Supper. The ministers who came for these particular years were Reverends L. P. Adams, F. Hunt, F. Hayes, J. Blake and H. O. Crofts in 1845, and Reverends J. Histon and H. O. Crofts in 1846.

Mansonville was mentioned intermittently with the Bolton-Potton circuit until 1872.

Since we know that the New Connexion Church in Canada united

with the Wesleyan Methodists and others, to form the Methodist Church of Canada in 1874, it would seem logical to assume that they united locally as well about that time. A resolution in our first Minute Book, in fact at the second quarterly meeting of the newly formed Mansonville Methodist Mission on Nov. 29, 1873, states that "questions relating to Union and Confederation were brought forward for consideration and were carried unanimously." Although it does not mention the New Connexion Church, this could quite logically be the union to which this memo referred. Also, around 1880, in the Circuit Register, or list of Church members, the following note appears opposite one member's name: "by alteration of the circuit, formerly belonging to the New Connexion."

In Thomas' history of 1866, he lists Church membership as follows: Methodist (New Connexion) which included Potton, Bolton and part of Magog - 113; Methodist (Wesleyan) in which circuit Potton and East Bolton were included - 125.

MEETING HOUSES

It has been interesting to try to research the existence of the meeting houses of the early Methodists. Thomas' History tells us that a large building was erected at Meig's Corners, in 1809 or thereabout, "which was designed to serve the double purpose of meeting house and school house. This was the first school house in Potton, and for 20 years, the only one." (Meig's Corners was the name given to the settlement near the turn just north of the present Mansonville Lumber Company mill, on Route 39 between Mansonville and Highwater). This might have been the earliest place of worship, other than private homes, in the Township. Thomas tells an interesting story about a near tragedy at a Sunday

morning service during the rebellion of 1838. Many of the rebels had left Canada and had taken refuge in the border towns of Vermont. Such a company was quartered in Troy, Vt., and continually annoyed the inhabitants of Potton. "An attempt to destroy life, altogether fiendish in its character, was made at Meigs' Corners, near the close of the rebellion. As was usual, one Sabbath morning, a man went to light a fire in the stove of the school-house, preparatory to public worship, when observing something buried in the ashes, he examined it, and to his horror, found it to be a jug of powder!"

Thomas also mentions the building in 1844, of a Union Meeting House about 1 mile west of Mansonville, by the "Female Benevolent Society of Potton." This became known as The Chapel, and was adjacent to the Chapel cemetery which is still in existence to-day. This was used by the Society for their meetings and worship services which were led by ministers of various denominations. For instance, the Rev. Mr. Merriman preached in 1845, for which he received "50¢ in cash and a pair of footings". In 1846, Rev. Adams received "\$1.00 and a pair of footings". Possibly this was the same Rev. L. P. Adams mentioned in the "Christian Messenger" as having led services in Potton about that time. The last record of the Society, according to the "History of Brome County" by Rev. E. M. Taylor, was in 1848.

It seems that the Chapel was used mostly by the Methodists and became known as "The Methodist Chapel". The Baptists had constructed their own Church on the site of the present Anglican Church. However, the Baptists sold this building to the Church of England in 1856, and after that the Chapel was used as the Baptist Church.

We have confirmation from the three accounts in the "Christian Messenger" that the Chapel was indeed used by the New Connexion Methodists for their services, as was Blanchard's School No. 6,

Manson's School (the No. 5 Elementary School in Mansonville), and the school at "Potton Lake".

Mrs. Beatrice Reilly tells me that her parents, Mr. and Mrs. W. H. Boright, told of Revival meetings held out-of-doors as a sort of Camp Meeting, in the sugar bush of Stillman Mason, near Trout Brook. This would probably have been in the 1870's or 1880's.

I can find no record of another Methodist Church being constructed until 1879 when the first Church on the present site was built. It is supposed that services continued to be held in the various school houses until that time. Our present Church was constructed in 1893-4, following the destruction of the old one by fire.

FORMATION OF THE MANSONVILLE METHODIST MISSION, 1873

The Mansonville Methodist Mission was formed in 1873 and the first quarterly official Board meeting was held on Sept. 6th of that year. The Minister, or Superintendent, was Rev. Richard Shier. The first stewards elected were George Gunn, Collector of Customs, as Recording Steward; C. P. Kilborn, Circuit Steward; Leverett Hand, representing Herbert's Class; James Clark for Learned's Class; Daniel Taylor for the Rexford Class; and Rufus Harvey representing the Province Hill Class. Each Class or Appointment was to raise the following amounts: Mansonville \$100.00; Hand's (Herbert's) - \$80.00; Province Hill - \$50.00; Taylor's (Rexford's) - \$20.00, and Learned's - \$30.00, making a total of \$280.00. The Financial District meeting had appropriated a budget of \$724.75 for Mansonville, and had recommended a grant of \$400.00 from the Mission Fund to help towards this amount.

CLASSES

In the Methodist Church, following the practice of John Wesley, each society or charge was divided into smaller groups, called "classes". There were about 12 persons per class, one of whom was appointed "Leader". They met weekly, for prayer, study and worship. The Leader collected money at these gatherings for the support of the Minister and the Church, which he turned over to the Stewards regularly at the Quarterly Official Board meetings.

The Mansonville Society was divided into many classes, and some of these remained as Preaching Appointments for many years. Some classes were named for the school houses in which they met, and some for families who lived in the neighbourhood. More detail is given later on some of these classes, under the heading, "Preaching Points".

The Mansonville Class was the largest but met irregularly except for Sunday worship. At one time, it was mentioned that it really had no leader, except for the Minister.

Herbert's Class, later became the Vale Perkins Appointment, and remained in existence from 1873-1964. Albert Perkins was its first leader. The class probably met in the school house of that time.

Rexford Class, probably met in the Rexford school house, just inside the Bolton line, because most of the members were from the South Bolton district and the neighbouring part of Potton. George Taylor was the leader of the class, which was mentioned only in 1873 and 1874.

Province Hill Class, which met in the Province Hill School house, existed from 1873 to 1920.

Learned's Class met in the old Learned School, in the West Hill district, from 1873-1890.

Sweat's and Blanchard's later called Sweat's Class, replaced the Rexford Class, and met in the Blanchard School No. 6 and Sweat School No. 7, from 1876-1884. L. H. Nott was the leader in 1878.

West Potton Class, Dunkin, met in the old school at first and in the Union Church after it was built, from 1878-1894.

Thompson's, later called the Maxfield Class, and still later, Leadville, met at the Maxfield or Leadville School, 1878 to approximately 1930.

Owl's Head Class met in the old Owl's Head School, from 1889 to 1898, and intermittently from 1899 to 1917.

Gordon's Class met only in 1885 and 1886. They met in the Gordon School No. 13, which was on the highway from Mansonville to Vale Perkins, on the site of a dwelling presently occupied by Mrs. Alton Davis.

McNeil's Crossing Appointment met around at the various homes, later becoming known as the Traver Road Appointment, when services were held occasionally at the Turner School No. 14 as well as at the homes. Although services were suspended in the 1930's, this appointment was listed separately on the books from 1922 to 1947.

Highwater Appointment met for a few years at the old school house, the present residence of Mr. and Mrs. H. C. McLean, from 1923 to 1936.

In the early days, services at these classes were taken sometimes by "Exhorters" or local preachers. John Best, of Vale

Perkins, was one of these early "Exhorters" and in 1881, was taking a service once in every four weeks at the Maxfield School. Other services that year were listed as follows:

Mansonville - every Sunday, 10:30 A. M., followed by a class meeting, Sunday School 9:30 A. M.

Vale Perkins - once a fortnight, 3 P. M.

Sweat's - same Sunday, 7 P. M.
followed by a Fellowship meeting.

Province Hill- once a fortnight, 3 P. M.

West Potton - once in 4 weeks, 6:30 P. M.

Maxfield - once in 4 weeks, 6:30 P. M.
followed by a Fellowship meeting.
Also once in 4 weeks on Friday at 6:30 P. M.

James Percy was one of the Exhorters at Mansonville, and Henry Titus at West Potton.

The membership in May, 1881, was as follows:

Mansonville	-	31
Vale Perkins	-	21
Sweat's	-	21
West Potton	-	15
Maxfield	-	10
Province Hill	-	<u>2</u>

100, with an additional 10 "on trial".

The membership roll was revised every year, and members who had not lived up to their obligations were removed. So, in 1882, we find the minister, Rev. G. Brick, had cut down the list of members to 75. Many members were received on trial, and later became full members; or, if found unworthy, their names were removed.

It is interesting to read some of the Ministers' comments opposite members' names, such as "Dropped as unworthy of membership"; "Dropped as his parents would not allow him to meet with us"; this note to a succeeding minister - "I fear she is now careless, but you had better look after her and hold her if possible";

and since total abstinence was expected of members - "He does get tight once in a while".

Rules were strict in the Methodist Church, and the "Book of Discipline" of 1918 mentions in detail types of unworthy behaviour for a member, one of which was "the singing those songs, or reading those books, which do not tend to the knowledge or love of God."

CONSTRUCTION OF CHURCHES AND PARSONAGE

No mention was made in the first Minute Book of the meeting house or place of worship. However, meetings were held in the office of George Gunn, the Recording Steward, who was also the Collector of Customs in Mansonville. In 1876, the following were named as Trustees to the Church and the rented parsonage, viz.: G. Gunn, L. Hand, T. Cowan, A. Perkins, T. Clark, Alex Blair, and D. Taylor.

On July 10, 1878, Trustees George Gunn, Leverett Hand, Albert Perkins, Thomas Cowan, Francis Peabody, Alexander Burhart, Stillman Mason, on behalf of the Methodist Society of Mansonville, purchased from Frederick Nick, a tinsmith of Mansonville, a piece of land, for the sum of \$400.00, for the purpose of building a Church and a dwelling-house. The deed was very lengthy - 28 pages, all hand written and drawn up according to the wording of a "Model Deed" in the Book of Discipline, which goes into great detail as to the duties of the Trustees and use of Church property.

These pencilled notes on the inside cover of the first minute book seem to refer to amounts borrowed for the purpose of building

the Church: Mayor Perkins,	\$500.00 at 8%,	\$40.00 due June,
S. Davis,	400.00 at 6%,	\$24.00 due Oct.,
Mr. Robinson,	200.00 at 6%,	\$12.00 due Sept.,
Miss Warcup,	400.00	\$27.00 due July,
Stewart (?),	36.00 at 6%,	\$ 2.16
	<u>\$1,536.00</u>	

We do know that Miss Mary L. Warcup of the Township of Potton, held a mortgage on the property of \$404.47, since we have the original copy of the discharge of this mortgage, dated Oct. 15, 1884.

On Nov. 8, 1880, Wm. Oliver was appointed, with Leverett Hand, to gather in the pew rents "as well as possible", in order to relieve the Church debt. I do not know on what basis the pews were rented, but some families seemed to pay \$25.00 per year, while others paid \$12.50, \$6.25, or less.

The first Church must have been completed in 1879, because the first time a meeting was mentioned to have been held in the Church was on Nov. 17, 1879, with Rev. W. K. Shortt as the Minister. Also the report to the Conference of 1878 indicated that a Church in Mansonville was under construction, and the report of 1879 stated that the Church was finished.

Up until this time, a parsonage was being rented for the use of the Minister. Some of the houses rented for this purpose were the present home of Mr. and Mrs. Edmond Ducharme on Pine St., the residence of Mr. and Mrs. J. E. Lessard on Main St., and the apartment over the Oliver store, presently owned by Mr. Francis McKelvey, and also on Main St. On May 9, 1887, a Building Committee was appointed for the purpose of constructing a parsonage. They were: Wm. Oliver, Stillman Mason, Leverett Hand, Thomas Cowan, Roswell Bourn (son of Rev. Roswell Bourn), Mr. Jacobs, Henry Hardy, Albert Peabody, Albert Jones, Albert Perkins, M. L. Elkins, O. N. Titus and Mr. Levoy. The years went by, however, and no parsonage was built. At a special meeting on April 23, 1892, Wm. Oliver and L. J. Bourne (grandson of Rev. Roswell Bourn) were appointed as a committee to rent a parsonage. The following month, Messrs. Wm. Oliver and B. D. Young were appointed to see about buying furniture for the parsonage.

There was to be a further delay in planning for a parsonage, however, since the Church building was destroyed by fire on either March 4, 1892, or Mar. 3, 1893. Mr. Harry B. Shufelt's book "Along the Old Roads" quotes a report in the Montreal Witness of March 7th (presumably 1892 or 1893) under caption of "Mansonville Fire" - "The fire which broke out here on Friday last, destroying the Methodist Church and all its belongings, save the Bible and organ, and the 'Old Academy' a building adjacent.....The Model School has been occupying the basement" (of the Methodist Church) "since the fire of about four months ago, which destroyed their fine building across the river". This means that the Model or Elementary School, on the Manson farm across the river, must have burned around November in 1891 or 1892. Classes were then held in the Methodist Church basement, adjacent to the old Academy, both of which burned the following March. The Anglican Church to the north of the Academy did not burn, but was later torn down, in 1902, and replaced by their present building. The Academy was replaced by the Mansonville Intermediate School, which also housed the elementary grades. This, in turn, was removed when the new brick school was constructed in 1952, and the site is now occupied by the Cenotaph.

I personally believe the date of the fire to have been March 3rd, 1893, rather than in 1892, because the first report of such a fire in the minutes was on June 17, 1893, when the Trustees met at the Parsonage to appoint a building committee to arrange for the construction of a new Church on the same lot as the former building. The committee members were Rev. R. Corrigan, L. A. Hand, T. Cowan, A. Burhart, B. Young, N. Boright, L. Bourn and Wm. Oliver. They were instructed to expend not more than \$3,000.00. On June 19, 1893,

the Building Committee met and decided to engage Mr. Storey, architect of Newport, Vt., to draw plans and specifications for a new Church, price not to exceed \$2,500.00.

It is generally believed that the first service was held in new Church on April 23, 1894, since the burial service of Wm. Oliver, a very active member of the building committee, was held in the Church on April 25, 1894, and his funeral notice in a paper of that time states that the Church was first used for service the previous Sunday, and that a dedication service was planned for May 13, 1894. Rev. P. H. Allen was the minister at the time of the fire, and Rev. R. Corrigan at the time of the completion of the new Church.

Although the Financial burden must have been heavy, the congregation soon turned again to the thought of constructing a parsonage. On August 19, 1896, minutes of a Trustee meeting mention a Parsonage Building Fund which had been started by the previous minister, Rev. R. Corrigan. The Building Committee members were Nelson Boright, L. J. Bourn, and the Pastor, Rev. Chas. A. Sykes. They reported, on Feb. 20, 1897, that the building had been completed, estimating the total cost, after installation of furnace and plumbing, to be \$1,391.80. A mortgage in the amount of \$800.00 was placed on the parsonage, the mortgagee being Mr. G. D. Story, of Newport, Vt.

RECORDING STEWARDS

The first Recording Steward, who served from 1873 to 1879, was George Gunn, the Collector of Customs. Thomas Cowan replaced him in 1879 and continued until about 1890. Thomas Cowan was also one of the first Trustees, the Sunday School Superintendent and Steward for many years. Other Recording Stewards were: A. Y. Burhart, 1892-93; Philip I. Clark, 1896-97; Wright Magoon, 1898-1912;

Dr. E. H. Henderson, 1917 to possibly 1920; R. F. Cowan (nephew of Thos. Cowan), 1920-1964; Mary (Mrs. Merton) Bailey, (daughter of R. F. Cowan), 1964-73. For some years, minutes were kept by the ministers.

We are fortunate indeed to have in our possession the minute books from 1873 to the present, with the exception of about six years for which we cannot account. Although the story is sketchy when early minutes do not sometimes show the whole picture, without the Recording Stewards of the past, we would have had no history preserved for the present generation, and we owe them a debt of gratitude.

STEWARDS

The first Stewards appointed in 1873 were: George Gunn, C. P. Kilborn, Leverett Hand, James Clark, Daniel Taylor and Rufus Harvey. They met as an Official Board, four times a year. At the time of Church Union in 1925, a Committee of Stewards was set up with similar duties to their Methodist predecessors, namely financial arrangements for the support of the charge. The first election for Stewards in the new Mansonville United Church was in 1927, when Dr. H. E. Gillanders, Messrs. A. I. Thayer, F. A. Jewett, C. A. Bailey, V. C. Baker, C. G. Jones and R. F. Cowan were elected. The Stewards looked after the annual canvasses, etc., but continued to meet with the Official Board until 1959, when they started having separate meetings as a Committee.

The first Chairman of the Committee was Merton Bailey, who was mentioned in the minutes as holding this position in 1958, and he continued in this capacity until 1964. Chairmen since then have been Howard Jewett, 1964-65; Rupert Clark, 1966-69, and Kevan Heath from 1970 to 1973. Secretaries have been R. F. Cowan until 1964,

and Mary (Mrs. Merton) Bailey since that time.

This Committee was the second in the Church to elect a woman to membership, when Mrs. Mary Bailey was elected in 1952, as the first woman Steward.

The present Committee of Stewards is composed as follows: Kevan Heath, Chairman; Mrs. Mary Bailey, Secretary; Ruth (Mrs. Rupert) Fullerton, Treasurer; Mrs. Elizabeth Johnson, Assistant Treasurer and Envelope Steward; Arthur Aiken; Merton Bailey; Kathleen (Mrs. Ben) Barnett; Rupert Clark; Keyworth George; Ross Hamelin; Thayne Hamilton, Ian Heath, Viola (Mrs. Ralph) Knowlton; Miss Rita Mossa; Hermann Ommerli and Raymond Schoolcraft.

BOARD OF TRUSTEES

The first Trustees, appointed in 1876, were: George Gunn, Leverett Hand, Thomas Cowan, Albert Perkins, T. Clark, Alex Blair, and D. Taylor. The Trustees met irregularly, and meetings were presided over by the minister, who also generally kept the minutes. Wm. Oliver was the Secretary-Treasurer of the Trustees in 1893. In 1922, they were re-organized and the following appointed to the Board: A. I. Thayer, U. A. Darling, R. A. Harvey, E. O. Bailey, Treffle Côté, F. A. Jewett, R. F. Cowan and Mrs. W. H. Boright. I believe Mrs. Boright was the first woman elected to one of the Church boards, and no other was to be elected until 1952, as noted in the history of the Committee of Stewards. In 1922, R. F. Cowan was elected Secretary, an office which he held until his death, and A. I. Thayer was elected Treasurer.

Another major re-organization occurred in 1966 when the following board was elected: Ralph Knowlton, Chairman; Orma (Mrs. George) Jewett, Secretary; Howard Jewett; Ernest S. Bradley;

Guy A. George, and Albert Korman. Mrs. Jewett, the second woman Trustee, continues as Secretary to this time. Chairmen since that time have been Ralph Knowlton until 1967, Albert Korman 1968-69, and Howard Jewett 1970-73.

The present Board of Trustees is composed of: Howard Jewett, Mrs. Orma Jewett, Messrs. Brian Barnett, Ernest Bradley, Maurice Gardner, Albert Korman, Ralph Knowlton, Michael Lee and Francis Young.

SESSION

The Session came into being in 1925 with the United Church of Canada. Mansonville's first Session was elected in 1934, under the leadership of Rev. Carl Gustafson, and consisted of Urban Darling, Ernest Cook and R. F. Cowan. Ernest Bradley, elected in 1938, replaced Mr. Cook who had moved away. In 1948, the Session members were R. F. Cowan, F. A. Jewett and E. S. Bradley. Merton Bailey and Rev. J. Clark Reilly were elected in 1953, Ralph Knowlton and Fred Korman in 1959, Maurice Jewett in 1963 and Rupert Clark in 1970. The present members are Merton E. Bailey, Ernest S. Bradley, Rupert Clark, Fred Korman, Ralph Knowlton and Maurice Jewett. The first Clerk of Session was R. F. Cowan; the second, Merton Bailey, who has served from 1964 to 1973.

For the past three or four years, some members of the Session, and their families, have conducted the Sunday services at both Bolton Centre and Mansonville, during the month of the minister's vacation. This results in a considerable saving, as far as the budget is concerned.

MISSIONARY COMMITTEES

In the early days of the Methodist Church, special services were usually held to raise money for Missions. Although this charge has generally been on the receiving end, as an aid-receiving charge, we see in the records a growing concern for increasing contributions to Missions, over the years. The congregation appointed Ernest Bradley, Urban Darling and Mrs. Jennie (David) Halley, as a Missionary Committee in 1925. In 1948, the Missionary and Maintenance Committee was established, with Graham George as Chairman for that year. Merton Bailey held the office of Chairman from 1949 to 1966, Hermann Ommerli from 1966 to date. This is now known as The Mission and Service Committee. Contributions to the Mission and Service Fund, from Mansonville, for 1972, were \$1,239.80.

LAY REPRESENTATIVE TO PRESBYTERY

Our present Lay Representative to Presbytery and Conference is Mr. Ernest Bradley who has served in this capacity since 1962. The alternate delegate is Mr. Hermann Ommerli. Prior to 1962, R. F. Cowan had been the lay delegate for many years. In the early days, delegates were sent to the District meetings, and the Stewards alternated in this capacity, the first being C. P. Kilborn in 1874.

MUSIC

It has been interesting to research the history of music in our early Church. I find no mention of an organist in the early times. Alexander Burhart is listed as Precentor in 1879, which meant that he led the singing. However, there must have been some sort of an organ even in the first Church. One of the early organists was Miss Fannie Boright, aunt of Mrs. Beatrice Reilly, who

played the organ in the Church for several years prior to 1900 and before her marriage to Dr. David Rodger. Also Miss Emma Paintin assisted as organist for a time, and sang in the choir. Miss Jennie Keach is listed in the Circuit Register as Organist in 1902. Jennie was trained as organist by Mrs. R. Corrigan, the minister's wife, who was very active in choir work. She married David Halley in 1909 and remained as organist until 1925 or 1926 when her health failed. Assisting as Organists during her early years were Miss May Young (later Mrs. Claude George) and Miss Beatrice Boright, (later Mrs. J. Clark Reilly). Mrs. Halley's daughter, Letitia (Mrs. Grayson) Cousens, has in her possession, an old Hymn Book with the inscription, "To Jennie Keach, in appreciation of her services as Organist. Xmas 1903. Mansonville Methodist Church." The choir practices were mainly at her home until 1925, and the living room used to be full every Friday evening. Following this, practices were most often at the home of Edith (Mrs. R. F.) Cowan, also with very large gatherings for many years. To-day, they are usually held at the Church.

Christie (Mrs. C. R.) Tinker was the organist in 1925 and for some years during the ministries of Reverends Eastcott, Huxtable and Morrison. Edith (Mrs. R. F.) Cowan was part time organist some years and regular organist for several years including 1926-28 and 1936-42. Ethel (Mrs. Guy) George was part time organist previously, but became the regular organist some time around 1945 and remained in this position until her death in 1967. She is remembered for her faithfulness, having walked from her farm homes, north-west and later north of Mansonville, a distance of two miles or more, to many choir practices and services, regardless of weather. Our present electric Wurlitzer organ was purchased during her time,

in 1960. Young David Bailey became Mrs. George's assistant in 1964, at the age of 12. After her death in 1967, at the age of 15, he became the regular organist and continues to this time. During the past five years, while he has been an Engineering student at McGill University, his mother, Mary (Mrs. Merton) Bailey, has filled in as assistant organist. However, David manages to be present from May 1st to Oct. 1st on week-ends, and many week-ends in between. He holds the distinction of being the youngest organist in the history of our Church, while the organist for the longest period was either Mrs. Jennie Halley or Mrs. Ethel George, each having served for approximately a quarter of the century.

Many of our ministers and their wives have rendered excellent choir direction and help, in addition to their other duties. Present members also fondly remember the choir leadership of Rev. J. Clark Reilly for a few years during the 1950's. Since he was retired and living in Mansonville, he was of tremendous assistance to the charge in the years of student ministers. A resolution of appreciation was tendered to him by the Congregation in 1952, for his help in conducting services, leading the choir, etc. The present Choir Director is Edith (Mrs. H. C.) McLean.

The first choir member mentioned in the Circuit Register is Mrs. J. A. Peabody as "Chorister" in 1907. I understand she was also a soloist. Some of the other soloists remembered during the years are Miss Emma Paintin; Miss Luna Marsh from Province Hill who occasionally sang in the Mansonville Church; Carlton Oliver; Philip Clark; Jessie (Mrs. E. Gittus); Mrs. Mary (George) Lavery, wife of the student minister; Christine (Mrs. Henry) Stehr; Mrs. Edith McLean; and during recent years, an honourary member of our Church from Montreal, Mr. Ainsley Young. The 1973 choir

consists of Mrs. Edith McLean, Mrs. Mary Bailey, Ruth (Mrs. Rupert) Fullerton, Viola (Mrs. Ralph) Knowlton, Jean (Mrs. Ross) McNeil, Mrs. Christine Stehr, Maybelle (Mrs. George) Cote, Mr. Hermann Ommerli, and other occasional members.

Certainly singing plays a very important part in our worship services. In this connection, it is interesting to note in the Methodist Book of Discipline for 1918, that the Minister is directed "to exhort every person in the congregation to sing and to not allow the singing to drag".

In 1934, during Rev. Carl Gustafson's first term as our Minister, the congregation bought and used the new "Hymnary". It seems appropriate that during his present term, in 1971, through his guidance, our congregation became one of the first in Canada to obtain and use the new Hymn Book which is accepted and recommended by both Anglican and United Churches of Canada. Many of these Hymn Books were memorial donations, as were the "Canadian Youth Hymnals" for use in the Sunday School.

SUNDAY SCHOOL

No history of our Church would be complete without giving credit to an active Sunday School as the training ground through the years for Church members and leaders. In the early days, Sunday School met at a different hour than the Church service, indeed even until quite recent times, and was attended then by adults as well as children. The Sunday School picnics were big events every summer, as they are to-day. Some picnics took the form of all-day excursions on the "Lady of the Lake" or later the "Anthemis" on Lake Memphremagog. One such outing was a round trip on the "Lady of the Lake" on July 14, 1914. Many picnics were held

on the Benjamin Young farm (presently owned and operated by his grandson, Francis Young) and were attended jointly by the Sunday Schools of all the Protestant denominations in town. These generally included a rousing ball game. As an interesting modern comparison, our most recent Sunday School and Congregational picnics have been at the farm of Mr. and Mrs. Maurice Jewett, at Vale Perkins, where the ball game is still a major attraction for young, and not-so-young, athletes.

In 1891, the Brome County Sunday School Association, a branch of the Sunday School Union for the Province of Quebec, was formed. This was an Inter-denominational Association of Sunday School leaders and ministers of the various Protestant denominations in Brome County. Their object was the "promotion of the interest of the Sunday Schools in this county and the encouragement of their organization and maintenance by such means as shall best arouse the public to a sense of their value and importance". Rev. J. Allen of Potton was one of the first group of five vice-presidents, and Mrs. M. J. Clark represented Mansonville on the Executive Committee for 1891-92. They met annually for one whole day and evening for lectures by minister and to study teaching methods. In 1916-17, the County President and Secretary were Rev. Brundage and R. F. Cowan, respectively, of the Mansonville Methodist Congregation.

The Superintendents of the Mansonville Methodist and United Church Sunday Schools, as near as I can ascertain, have been: Thos. Cowan, 1879-90; A. Y. Burhart, 1891 and 1898; Philip I. Clark, 1897; Mrs. A. Y. Burhart, 1900; Mrs. F. C. Mason, 1902-3; A. A. Jenkins, 1904; Mrs. Maggie Mason, 1907; Eugene Call, 1911; R. F. Cowan, 1911-61; Graham George, 1961-64; Robert Brown, 1964-66; Viola (Mrs. Ralph) Knowlton, 1966-69; Gilda (Mrs. Rupert) Clark,

1969-73. Agnes (Mrs. Kevan) Heath is the Secretary-Treasurer.

The 1972-73 season boasted a thriving Sunday School, meeting every Sunday morning at 11 o'clock, in the Church Hall. There were 45 students enrolled, with some 15 teachers, helpers and officers.

WOMEN'S ORGANIZATIONS

The Methodist Ladies' Aid, the United Church Women's Association, and as it was called after 1960, the United Church Women, has been a guiding force in this community since the beginning of Methodism in this area. When we receive our annual reports to-day, it is always remarked, "What would we do without the U. C. W.?" I am sure a similar feeling has existed in the Church down through the century.

Even as early as 1826, when the "Potton Female Benevolent Society" was formed "to aid the poor and promote religious teaching in Potton", many of the members were Methodist ladies. Rev. E. M. Taylor's history tells of some of this group's ways of earning money. For one thing, they owned a cow which was hired out to members by the year, for about \$3.75. Members paid their dues or taxes in yarn, knitting or weaving. When wool was donated, it was woven into flannel cloth and used for benevolent purposes. They met at the homes of members and each annual meeting was followed by a public service of worship, led by ministers of various denominations. Elder Bourn was the speaker in 1829. On Aug. 10, 1837, the Society donated \$25.00 towards repairing the old Government school house on the North Branch, for a house of public worship. Their Union meeting-house (the Chapel) was built in 1844 and was believed to

have been used by the Methodists for services until 1856.

In 1938, when the charge was consistently running behind in meeting its financial obligations, a resolution was adopted by the Official Board "asking the W. A. to hold an oyster supper as a means for raising money to meet current expenses". In 1942, the W. A. contributed \$100.00 to the General Fund. In 1972, the U. C. W. donated \$2,400.00 to help meet expenses. In any case, history remains consistent in the support given by the women.

With the rise in the cost of living over the years, it might be enlightening to compare some of the amounts raised. We are told that 10¢ was charged for a Baked Bean Supper in the old times, and 25¢ was the price of a Chicken Pie Supper in the early 1900's, while the Spring Centennial Supper of ham and baked beans, of 1973, cost the diner \$2.00. The total amount taken in from the Anniversary dinner in 1898, was \$9.10, while the Spring Centennial Supper, this year, netted \$521.13.

The principal methods of fund-raising to-day are the two Church suppers per year, the Summer Auction and sale of food, work, etc., in which all the ladies of the congregation participate.

Worship and study were important segments of the Ladies' Aid meetings of by-gone days and remain a prime consideration in the U. C. W. meeting of to-day. The practice of our mothers and grandmothers of "paying for their afternoon tea", has evolved into to-day's "thank offering".

An evening unit of the U. C. W. existed at the time of Rev. R. C. Hopkins, for the benefit of young mothers, working girls and others who could not attend in the afternoon. This was organized in 1954 and continued for a few years.

Ladies' Aid groups, in the early history, were active also

at Province Hill, Vale Perkins and Traver Road. Only the Mansonville and Vale Perkins units remain to-day. For several years, the unit at Traver Road was called "The Willing Workers", and was inter-denominational. One of its past presidents is Mildred (Mrs. Ernest) Bradley.

Mrs. Beatrice Reilly, in her History of the Ladies' Aid in Mansonville, written in 1957, felt that the first Ladies' Aid was formed in Mansonville in 1873, with Mrs. Stillman Mason possibly the first, or at least, one of the early presidents. The earliest president of record is Cora (Mrs. S. B.) Peabody, from 1898 to 1900. Other Presidents have been Mrs. F. C. Mason, 1902-3; Mrs. J. A. Peabody, 1904; Mrs. W. H. Boright, 1911; Mrs. David Halley; Miss M. A. Oliver; Mrs. Edith Cowan, 1926-27, 1933; Mrs. Christie Tinker, around 1930; Ethel (Mrs. H. E.) Gillanders, 1935; Anne (Mrs. G. D.) Harvey, 1938; Bessie (Mrs. H. W.) Sullivan, 1939, 1953; Letitia (Mrs. Arthur) Willard, (now Mrs. Grayson Cousens), 1949-50; Lorna (Mrs. H. E.) White, 1951; Maud (Mrs. Arthur Aiken, Sr.), 1952; Mrs. Bertha White, 1954; Mrs. Albert Korman, Sr., 1955-59; Ethel (Mrs. Guy) George, 1960, 1965; Flora (Mrs. Clifton) Jersey, 1961; Winifred (Mrs. Leonard) Noon, 1962-64; Marjorie (Mrs. Robert) Newell, 1966; Mrs. Mary Bailey, 1967-68; Gloria (Mrs. Gerard) Cabana, 1969-70; Roseleen (Mrs. Keyworth) George, 1971-72; Alice (Mrs. Gerald) George, 1973. Many of these ladies also served in other offices and some may have been presidents other years before 1950, but our present U. C. W. Minute Books date only from 1950, so this cannot be verified. Ethel George, for instance, served many years as Vice-President, was Treasurer in 1966 and 1967, and was always extremely active. Edith Cowan, also, was a most faithful

officer, having been Treasurer at least from 1950 to 1952, and Secretary from 1953 to 1964. Miss Ruth Heath (later Mrs. Rupert Fullerton), while never having served as president, has been in office almost continually since 1953, being Treasurer from 1953 to 1965, and from 1968 to date. Other Secretaries since 1951 have been: Mrs. Ethel Gillanders, 1951; Laura (Mrs. Leon) George, 1952; Mrs. Winifred Noon and Mrs. Flora Jersey, 1965; Ethel (Mrs. Graham) George and Lillian (Mrs. Fred) Korman, 1966; Mary (Mrs. C. R.) Wall, 1967-68; and Maud (Mrs. Harold C.) Clark, 1969 to 1973.

1973 officers of the Mansonville United Church Women, which also includes the Vale Perkins unit, are President, Mrs. Alice George; Vice-President, Mrs. Bertha Webb; Secretary, Mrs. Maud Clark; Treasurer, Mrs. Ruth Fullerton; and Leader of the Vale Perkins Unit, Mrs. Orma Jewett. Miss Rita Mossa serves as Secretary and Mrs. Viola Knowlton as Treasurer, of the Vale Perkins Unit.

It would be impossible to mention all the women who have given dedicated service to these organizations, since many of the hardest workers have never held office, and in trying to give credit to all of them, many would be unavoidably left out.

A list of the members in 1973, to date is as follows:
for the Mansonville unit - Mrs. Maud Aiken, Mrs. Ethel (Aulden) Bailey, Mrs. Mary Bailey, Kathleen (Mrs. Ben) Barnett, Mrs. Mildred Bradley, Mrs. Maria Bray, Mrs. Gloria Cabana, Mrs. Maud Clark, Mrs. Maybelle Cote, Mrs. Ruth Fullerton, Mrs. Doris Gardner, Mrs. Alice George, Mrs. Roseleen George, Mrs. Verna Gustafson, Mrs. Nita (Herbert) Hemphill, Mrs. Flora Jersey, Hazel (Mrs. Jos.) Jones, Betty (Mrs. Frank) Klopfer, Mrs. Jean McNeil, Mrs. Winifred Noon, Marguerite (Mrs. Hermann) Ommerli, Helma (Mrs. Hermann) Steinbach, Mrs. Beatrice Reilly, Lina (Mrs. Rudolph) Tomuschat, Mrs. Lillie Traver, Mrs. Bertha Webb. See Page 60 for list of Vale Perkins members

EPWORTH LEAGUE

The first annual Convention of the Epworth League Societies for the Stanstead District, was held in the Mansonville Methodist Church, on Wednesday and Thursday, Sept. 16 and 17, 1891, with the motto "Look up and Lift Up". The address of welcome was given by Mr. Cookman Paintin of Mansonville. Rev. P. H. Allin and Mr. W. A. Davis of Mansonville were two of the speakers.

I do not know how long the first Epworth League organization was active after this, but a resolution of the Quarterly Official Board in 1895 states that they "were impressed that the Epworth League should continue its meetings and they should be held Sabbath evenings". Again in 1901, we find that the Young People's Union was asked to raise \$20.00 for the year.

The next reference I found to the Epworth League was on May 12, 1911, at which time a new League was organized. This was a young people's group which met weekly, on Tuesday evenings, at the Parsonage. One of their frequent activities was debating, and Frank Cowan's diary tells of many of the debates in which he took part. The members took turns leading the meetings. The first was led by W. Boright, the second by Frank Cowan, on behalf of the Citizenship Department. His topic was "Political Parties". The group was led by Alton Mason at the next meeting, followed by Mrs. Jennie Halley. One of the subjects of a debate in 1913 was, "Resolved that women have contributed more to the world than men". The affirmative won! The League sometimes held "Socials" in place of their meetings. One of these was held on Aug. 25, 1911, at Keach's farm, and a Valentine Social was held on Feb. 10, 1914. This may have been about the last year for the Epworth League in Mansonville, since a "Society of Christian Endeavour" supposedly replaced it in 1915.

OTHER YOUNG PEOPLE'S ORGANIZATIONS

Young People's Organizations have been an active part of the life of the Church during most of its history. I do not know how long the Epworth League or Society of Christian Endeavour existed, but notice was often made in the minutes of the work of the Young People. We know that Rev. and Mrs. Corrigan, having come to Mansonville as a young married couple, were active with the young set during the years 1893 to 1896. The same was true of Reverends Allin, Fisher, Roy, Eastcott and many others. Of course, many of us remember the great work done among the young by another newly married couple, Rev. Carl and Verna Gustafson during their first pastorate here from 1934 to 1937. Carl began a Y. P. U. group in the Church, led an enthusiastic and interested group of boys in a Boy Scout troop, and Verna started C. G. I. T. for the girls.

Rev. Malcolm Galbraith re-activated the Y. P. U. in 1946. There was no age limit, and people from 16 to 60 attended the meetings. This group continued very actively for several years. Their first President and Secretary were Merton Bailey and Mary Cowan (later Mrs. Merton Bailey). Ruth Heath (now Mrs. Rupert Fullerton) was Treasurer. In 1948, the group renamed themselves the "Young Adult Group", when a younger Y. P. U. was formed under the leadership of Rev. H. E. White. The Young Adults, encouraged and supported by Ed and Lorna White, took several services at the Mansonville, Vale Perkins and Dunkin Churches, one of which was on June 12, 1949. They donated the pulpit Bible in use in the Mansonville Church to the present time. The organization was inter-denominational, assisting both United and Anglican Churches, participating in services at both. They also made community projects their concern, and in this connection, built and installed the

bulletin board on the outside of the Town Building. One of their best remembered ventures, during Malcolm Galbraith's time in 1947, was the successful play "Bringin' Home the Bacon", staged on two evenings in the Town Hall, under the capable direction of Bessie (Mrs. H. W.) Sullivan. Many of the Young Adults soon became young married and young parents, and the group ceased to be active soon after 1954. However, most of these members who are still living in the area have become active in other boards of the two churches.

Other ministers in succeeding years have organized youth organizations, the most recent of these being the Youth Group led by Rev. E. J. McDonald. The new minister in 1973, Rev. Ron Coughlin, promises to be most active in this field.

VACATION BIBLE SCHOOLS

Several successful Vacation Bible Schools have been held in more recent times. Some years in which they were conducted were 1952, 1955, 1956, 1957, 1961, 1962, 1963, 1964 and 1972. Most were held in the Mansonville School. These were sometimes sponsored by the United Church alone, but some years were held in co-operation with the other Protestant Churches. One of the most successful schools was held for two weeks in the summer of 1962, under the direction of student minister George Lavery and his wife. This was sponsored by the Mansonville and Vale Perkins United Churches and the Mansonville Baptist Church. The School Board allowed buses to be used to pick up children, and over 100 were enrolled. The most recent such school was in the summer of 1972, when a smaller class met in conjunction with the local Anglican Church, at their Church Hall.

C. G. I. T.

A "Canadian Girls In Training" group was organized in 1935 by Mrs. Carl Gustafson, who was the first leader. Summer camps were held on Lake Memphremagog and were the envy of those too young to belong. After the Gustafsons left Mansonville, in 1937, Miss Letitia Halley, assisted by Miss Mary Scott, both teachers in the local school, took over the leadership. The group remained active until about the summer of 1939.

Later, in the early 1940's, a Girl Guide troop was formed in Mansonville, which replaced the C. G. I. T. This was under the direction of Miss Hazel Meyers, a teacher at the Mansonville Intermediate School. She was replaced by Miss Ruth Heath (now Mrs. Rupert Fullerton) who remained the leader for over 20 years.

Girls came from all over the Township of Potton, and from all denominations, to belong to these organizations.

CHURCH UNIONS AND LOCAL AMALGAMATIONS

I have already mentioned the union in 1874 of the Methodist New Connexion Church in Canada, the Wesleyan Methodist Church in Canada, and the Wesleyan Methodist Conference of Eastern British America to form the Methodist Church of Canada. This new Church again united in 1884 with the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church to form the Methodist Church, Canada, Newfoundland, Bermuda. It was this body which in 1925, united again with the Congregational and Presbyterian Churches in Canada to form the United Church of Canada.

There does not seem to be much of a record of the steps leading up to this union in our own local congregation. However, as early

as Feb. 15, 1912, the following resolution was adopted, "moved by W. B. Magoon, seconded by Walter Geer, that we vote on Church Union, and carried 6-1 in favour". This seems early to be referring to the eventual 1925 union, but we do know that this step was being studied by all the bodies concerned for many preceding years. In the 1918 "Discipline", in fact, a suggested plan for union, agreed upon by the 3 churches on Jan. 4, 1917, was set forth for study. Also included is an "Agreement for Co-operation between the Presbyterian, Methodist and Congregational Churches of Canada, pending their organic union, as revised by the Central Committee of Co-operation representing the Congregational, Methodist and Presbyterian Churches on Jan. 3 and 4, 1917".

The next item referring to this union, in the minutes, occurs on Nov. 12, 1925, when the Official Board adopted the following resolution, "that we change the name of our Church from the Mansonville Methodist Church, to the United Church of Canada at Mansonville." Rev. Jas. Eastcott was the minister at that time, to lead our Church into Union.

Now, as we approach our second century here in Mansonville, our United Church of Canada, always a "uniting Church", is in the process of planning an organic union with the Anglican Church of Canada, with the proposed name of the new Church to be "Church of Christ in Canada". We are already using the new joint hymn book brought out in 1971, which is in use across Canada in both churches.

Locally, the Mansonville United Church has also been allied with other nearby charges. In 1940, the Presbytery representative, on his visit to our congregation, suggested that part of the East Bolton Charge might be included with Mansonville. However, this did not materialize at that time. Much later, in 1965, and under the

leadership of Rev. Carl Gustafson, Chairman of the Church Boundaries Committee of Presbytery, Mansonville-Vale Perkins amalgamated with Austin-Bolton Centre to form the Mansonville-Austin Pastoral Charge. Vale Perkins had united with Mansonville in 1964 for services, so the merger still resulted in a 2-point charge, with a service on alternate Sundays at Austin and Bolton Centre. In the Autumn of 1966, Austin signified its intention of becoming allied with the Magog United Church. Services then were held at Bolton Centre only, and in February, 1967, the charge was renamed the "Mansonville-Bolton Centre Pastoral Charge of the United Church of Canada". This situation remains to the present. Services are held each Sunday from Easter to Christmas at Bolton Centre at 9:30 A. M., and at Mansonville every Sunday at 11 A. M.

REPAIRS

In reading records of repairs in the old minutes, it seems hard to remember we are dealing with the past, not the present. In the words of the popular song, "It seems like old times". The need for the same or similar repairs recurs from time to time. For instance, repairs to the belfry are mentioned away back in 1900. In 1904, shutters were obtained, and in 1907, the bell deck was roofed. Belfry problems arose periodically until 1966, when action was taken to repair and repaint the steeple, and to the present day, when problems relating to the belfry still baffle the Trustees. In 1973, one of the Trustees has evicted the pigeons and screened the bell deck, and plans are underway to repair the leaks.

A committee was appointed in 1890 to install a furnace in the first Church, but I do not know if this was ever actually installed. The second Church was constructed in 1893, and a furnace was

purchased for this in May, 1900. An oil burner was installed and the Church repaired in 1947 at a cost of \$2,033.27. A new heating system was installed in 1950, using the same oil burner. A new oil burner was purchased in 1961. In 1967, the furnace was moved and enclosed in a fire-proof room, and a new chimney built.

A copy of an agreement between the Ladies' Aid Society of the Mansonville Methodist Church and C. G. Brouillette, dated Oct. 4, 1904, is affixed to the Trustee Minute Book. This agreement authorized Mr. Brouillette to install electric lighting in the Church for \$80.00, the amount to include light for 1 year, after that the cost of lighting to be \$25.00 per year. The wiring was to include five 2-light "electroliers" in the body of the Church, four of these to carry two 16-candlepower lamps, and one to carry two 8-candlepower lamps, one desk lamp for the pulpit, and all the accessories. The pulpit lamp was replaced as a gift from a member in 1955, and an organ lamp was added in 1965, as a memorial gift. Otherwise, the fixtures remain the same.

In 1918, the existing shed at the rear of the parsonage was rebuilt to make a wood shed, carriage house and stable, Rev. Louis Roy doing much of this work himself. On Sept. 14, 1925, a bee was held to repair the Church shed and parsonage roof. Bees and volunteer labour are also the current means of effecting most of the repairs, due to the same reasons, I presume, as then - financial considerations.

1950 was a big year for repairs. The Church was insulated at a cost of \$1,035.00. It was also rewired that year. The Church roof was repaired, the Church shed and barn removed and a garage constructed. In 1959, this garage was moved farther away from the restaurant next door. Many problems have been mentioned in connection

with the restaurant having been built so close to the Church boundary line. At one time, in 1936, there was talk of selling a strip of land to the restaurant owner, but this never happened.

In 1960, the floors were sanded and oiled. In 1962, a new stairway was built at the front of the Church and a railing installed. In 1967, when the furnace was moved, the old stairs were removed and in their place, a washroom and toilet was installed downstairs, with a choir room above. In 1967 and 1968, as a Canadian centennial project, the U. C. W. had the basement room finished with pre-finished wood panelling, the floor covered with linoleum tiles, and a kitchen with necessary plumbing installed. Donations of a second hand electric range and refrigerator completed the kitchen. With the addition of new tables and plastic chairs purchased from the Memorial Fund, it is now a comfortable and useful Church Hall. Double windows were purchased for the Hall in 1970.

Painting of the interior and exterior of the Church was done in 1954. The interior was repainted in 1968. At the present time, the Trustees are following a plan to repaint one side of the Church and one side of the Manse each year.

Oil heating was installed in the Manse in 1956, and the ceiling insulated around that time. In 1965, it was decided by the Official Board to renovate the Manse, at an estimated cost of \$6,000.00. Pledges at that meeting amounted to \$4,200.00 over a four year period, pledges later being solicited from the rest of the congregation. The cost was eventually slightly over \$10,000.00. The original cost of the Manse, in 1896-7, was \$1,391.80. Rev. and Mrs. Carl Gustafson have continued to improve the Manse while living here, among other things, glassing in the back porch with donated windows, thus creating

a fine sun porch. The Manse to-day is a relatively comfortable home, with a downstairs study.

Many of the old pictures of the Church property show that it was enclosed by a fence. At a Trustee meeting in 1907, it was decided to remove the old fence from the front of the property and install a Frost fence, with a gate for the parsonage and one pair of gates for the Church. The lawns were terraced around 1900.

FINANCES

In 1873, we were called the "Mansonville Methodist Mission" and requested a grant from the Mission Fund at the District meeting for that year of \$400.00. Over the years until 1969, we have remained an aid-receiving charge for most years. Financially, it has always been a struggle to make ends meet.

The first budget in 1873 was as follows:

Salary,	\$240.00
Board,	240.00
Fuel,	40.00
Horse Keep,	60.00
Rent (for parsonage),	50.00
Travelling,	24.00
Children's Fund,	15.75
Moving,	40.00
Travel and Inc.	15.00
	<u>\$724.75</u>

To raise this amount, the appointments or classes were assessed a total of \$280.00. Mansonville was to raise \$100.00; Herbert's, \$80.00; Province Hill, \$50.00; Rexford's \$20.00 and Learned's, \$30.00. A Mission Fund grant of \$400.00 was recommended towards the balance.

Many methods have been used to raise money for Church purposes. Some of the early methods might be of interest since they differ from the present day. For instance, in 1874, "penny cards" were circulated at each appointment for the purpose of raising the rent on the parsonage. Pew rents were assessed in the days when the

Church was new, to help pay off the debt. In 1898, it was found necessary to hold a "Circuit Tea" to raise a sum of \$60.00 to pay off a note. In 1912, a resolution was adopted to raise the Connexial Funds and the Missionary Funds "the same way it had been raised in former years - by having prominent speakers and prominent collectors". I notice that nearly every year, they had a special week of services led by ministers from out of town, and I suppose that the collections from these services were used to help balance the budget.

Of course, the Anniversary dinner which seemed to be held every year, was helpful in raising funds for a specific purpose, such as insurance, or in one case, for building a fence around the property. This sounds familiar, since one of the main fund-raising events of our present U. C. W. is the Church Supper, with the addition since 1966, of the annual summer Auction and Sale.

Many times through the years, it was necessary to borrow money from individuals, or in more recent times, from the Bank, in order to meet the minister's salary or to effect repairs. In 1907, as in 1967, we find authorization to borrow money for repairs. The most recent loans, from the Board of Home Missions and the Bank, were borrowed at the time of the renovation of the Manse and the Church basement. All loans will be totally repaid at the end of this year.

In 1891, Benjamin Young was authorized to borrow \$50.00 to pay Rev. P. H. Allin his salary. I remember hearing that in the 1930's and early 1940's, the end of the year often left the minister short of a few months' salary which had to be carried forward to the next year. In fact, times became so hard in the depression years, that a grant of \$800.00 had to be requested in 1930, and

\$925.00 in 1931. In 1937, Rev. Carl Gustafson signified "his intention of seeking another charge on account of the grant from the Home Mission Board being reduced". At that time, the Board felt that they would have to try to obtain the services of a superannuated pastor.

Whenever extra funds have been needed, it seems that means have been found to raise the necessary amount. As one instance, in 1960, an Organ Fund was established and provided the Church with a new electric organ. Of course, it is no surprise to see an item in the minute book of 100 years ago, 50 years ago, or to-day, asking the "Ladies' Aid" or "U. C. W." to assist in funding a certain project, or just to help out in meeting current expenses.

Since 1964, the Memorial Fund has been responsible for obtaining many needed items for the Church.

The annual canvass for funds in the old days, and the same type of canvass, with the addition of the use of duplex envelopes, to-day, were and are the main source of support. The following subscription list for 1887 is entered in the Minute Book: Roswell Bourn, \$20.00, Mrs. Miles \$4.00, Henry Hardy \$5.00, Wm. Oliver \$15.00, M. L. Elkins \$5.00, Mr. Boright \$5.00, Mrs. Osgood Blanchard \$5.00, Mrs. Dean \$2.50, George Jewett \$3.00, A. S. Fisher \$10.00, Thos. Cowan \$8.00, Mrs. Jas. Clark \$5.00, Stilman Mason \$12.00, Leonard Bourn \$4.00, Ephram Blanchard \$2.00, Jerry Manson \$1.00, William Peabody \$1.00, Mrs. Jesse Bailey \$1.00, Mr. Boright \$5.00, Henry Boright \$5.00, Albert Peabody \$5.00, Stillman Mason \$8.00, Ladies' Aid \$25.00, Jesse Bailey \$3.00, James Miltimore \$7.50, for a total of \$167.00.

In 1969, the Official Board decided to make a determined effort to become self-supporting, and have indeed succeeded in raising the minimum salary and all operating expenses since that time. We have

requested help in raising the increment to salary only, when it is payable, which is over and above the minimum and based on years of service.

In the first years, collections were made by the Stewards at their own appointments, and turned in at the Quarterly Official Board meetings. No record of a Treasurer exists until about 1920, when R. F. Cowan's name appears as Financial Secretary on the annual report. In 1923, "the Stewards were instructed to pay all monies collected on the field to R. F. Cowan, that an account may be opened with the Canadian Bank of Commerce, in trust, from which the Minister's salary, connexional funds and circuit expenses be paid". An account in the name of the Church was opened in 1925; R. F. Cowan, later a Certified General Accountant and a Chartered Accountant, remaining as Treasurer until his death in 1964. Since that date, Miss Ruth Heath (later Mrs. Rupert Fullerton) has filled that office. Mrs. Elizabeth Johnson is Assistant Treasurer and Envelope Steward.

At the time of Union in 1925, the budget for the year was: Minister's Salary, \$1,500.00; Circuit Conveyance \$150.00; Connexional Funds, \$85.00; Outstanding Accounts, \$14.00; Printing Financial Statements, \$12.00; Janitor, \$20.00; Fuel, \$30.00; Insurance, \$24.00; Sundries, \$10.00. Total, \$1,845.00. A grant of \$800.00 was requested.

Our budget for 1973 is \$11,630.00 for the charge; \$9,920.00 to be raised by Mansonville and \$1,710.00 by the Bolton Centre Church.

MEMORIAL FUND

A Memorial Fund was established in 1964, with donations in memory of R. F. Cowan. As the result of donations given to this fund in memory of friends or loved ones, many items have been purchased for use in the Church. Some of these have been: the sign

on the front Church lawn with exterior lighting of the Church attached; the Audio-Chime system, chairs and tables in the Church Hall, Sunday School hymnbooks; Organ lamp; the baptismal font pedestal; the Over-head and Slide projectors; many of the new Hymnbooks and Service books; Christian flag; Centennial Photo Albums; draperies to cover the film screen and many others. Donations and bequests are recorded in a Memorial Book kept until 1965 by Mrs. Richard Worden, and since, by Edith (Mrs. H. C.) McLean.

PREACHING POINTS

Services, as previously mentioned, were held in school houses in several locations in the Township. There were six appointments in 1880. The ones with the longest history were Province Hill, Vale Perkins, Leadville, Owl's Head and Traver Road. Learned's and West Potton also existed for several years early in the century.

Province Hill

In 1873, one of the original classes was at Province Hill. They were asked to raise \$50.00 that year, out of a total local budget of \$260.00. The earliest members were Alexander and Elizabeth Blair, Elisabeth Shepherd and Mrs. Solomon Bailey. The family names of Harvey, Hardy, Jacobs and Elkins soon appeared.

In 1881, services were conducted at Province Hill once a fortnight, at three o'clock on Sunday afternoon.

In 1889, Lorenzo Jacobs was the Steward on the Mansonville Official Board representing this area, and in 1891 was also listed as a Chorister. Charles Hardy served as Steward in 1891 and for many years. He was also the Sunday School Superintendent at the local services held in the School House. The School House is no longer there, but it was on the farm presently owned by Mr. Antonio

Chomiuk, on the west side of the road. Rufus Harvey and Wm. Bashaw represented Province Hill on the Trustee Board in 1895. A Ladies' Aid Society was active here for many years. Mrs. Lorenzo Jacobs was its Treasurer in 1898, and Mrs. E. A. Hardy the president in 1902 and 1903, at least. Luna Marsh was the organist in 1911.

Mr. and Mrs. R. F. Cowan's diaries mention a Chicken pie supper held at R. A. Harvey's on Nov. 25, 1910, for 25¢, and an Ice-cream social on Aug. 21, 1919.

Province Hill seemed to have been dropped as a preaching appointment early in the 1920's.

Learned's Class:

This was another of the original classes in 1873 and existed for about 17 years. The early members were James and Mary J. Clarke, David and M. M. Burhart, Jane Huntley and Jane See. They met in the old Learned School in the West Hill district. This building has been converted to a dwelling and is presently owned by Mr. Christopher Thom.

Leadville:

The first class in the Leadville area was under the name of "Thompson's Class" in 1878. Among its first members were Mr. and Mrs. John Thompson, Mariah Thompson, Alace Thompson, Mr. and Mrs. Lavoy, Mr. and Mrs. G. Brown, Mr. Hichcock, Mr. and Mrs. John Brown. In 1881, the name of the class or appointment was changed to Maxfield since they met at the Maxfield School House. This school has long ago disappeared, but it was near the present summer home of Mr. Scott Brown, just north of the turn to Lake Memphremagog. At that time, service was held once in 4 weeks at 6:30 p. m., followed by a Fellowship meeting. Also once in 4 weeks on a Friday, at 6:30 p. m., John Best, an exhorter from Vale Perkins preached there. For that

year, they raised \$22.00.

In 1890, the Maxfield Appointment was dropped in order to make a circuit of West Potton. However, West Potton was dropped in 1892. Meanwhile, it seemed that the Leadville area residents attended service at the Owl's Head School. In 1897, the Board was apparently requested to again hold services at Maxfield and agreed to do so on a tentative basis "in order to allow the people there to move in the matter themselves, and if they failed to do so, it was understood that services would not be continued". The minister at the time was Rev. Chas. Sykes.

The appointment was renamed the "Leadville Society" in 1897, with 11 members for that year. Wm. S. Brown was the Sunday School Superintendent in 1898 and also represented Leadville on the Mansonville Quarterly Official Board as a Steward for many years. He was leader of the class at one time.

The allotment for Leadville for the year 1909 was \$20.00. I do not know how many years services were held here, but the name does not appear as an appointment after 1925.

Owl's Head:

Owl's Head Appointment was shown in the Circuit Register in the year 1889, with the following members - Mrs. Ira Brown, Mrs. Albert Thayer, Mrs. Gardner; Mr. and Mrs. John Brown and Julia Brown from the Maxfield neighbourhood. So it seems that during the years when services were discontinued at Leadville, they started being held at the Owl's Head School. This building is still in existence on the Owl's Head Road, and is the present residence of Mr. Patrick Quarry.

In 1897, 18 members were listed at this point, among them

Mr. and Mrs. Albert Thayer and their sons Albert I. and Henry Thayer. Albert, Sr., served as a Steward and Trustee for the Mansonville charge, representing Owl's Head. He was also the Sunday School Superintendent for that area, and his wife a Sunday School teacher. In later years, his son, Albert I. Thayer, served as a Steward for some time and a Trustee for many years.

Owl's Head was dropped for a time in 1898 about the time services started up again at Leadville, and it was noted in the minute book that Owl's Head residents had "continued at Leadville" for that year. However, Owl's Head members were listed separately in the Circuit Register until 1904 at least. After that, they were included in the Mansonville list. Possibly services were held alternately between Leadville and Owl's Head for several years. Mrs. Maud Clark remembers attending services at the Owl's Head School as recently as 1917, with Rev. Brundage as the minister.

Traver Road:

The appointment at Traver Road was preceded by the point of "McNeil's Crossing". McNeil's was mentioned in the minute book of 1923 and was listed separately on the Financial Statement and Contribution list of 1921-22. That year they raised \$83.66 for Current Expenses and \$14.50 for Missions. In the 1931 statement and afterward, the appointment is called Traver Road.

In 1873, there was a class called Rexford's, who possibly met at the Rexford School, across the Township line in Bolton. Most of the members were Taylors, with the leader being George Taylor. The parents and other family members of the late Rev. E. M. Taylor were among these. The membership list of 1878 showed the Taylor family as attending the "Sweat's and Blanchard's Class" and the Rexford

Class was no longer mentioned. This class presumably met at the Blanchard School No. 6 or Sweat School No. 7. The Blanchard School was on the road to South Bolton, on the farm more recently owned by Wilson Bailey, the actual site near the present home of Mr. Paul Rouillard. This was first a Protestant School, being sold later to the Roman Catholic School Board. Sweat's School still exists, farther north on the same road, and is the residence of Mr. Leslie Fidler. The class soon became known as simply "Sweat's Class".

Rev. E. M. Taylor mentioned in Vol. II of his "History of Brome County", of hearing a local preacher by the name of Wm. Blanchard deliver a sermon in the No. 6 schoolhouse. "He bore the name of 'Bit-nose Blanchard' because, before his conversion, in a drunken brawl, his opponent bit off the end of his nose."

Taylor also describes the Sweat School No. 7, as having been built around 1840. He says "it was large and had a choir loft running across the back end, as the school did duty as a church as well. The pulpit was placed in the centre of this elevation and was used as the teacher's desk. Steps led up to it on either side. There was also a rail, or shelf, on each side at the same height as the top of the desk, and on this shelf the members of the choir laid their long tune books during the services. As there were Singing Schools in those days each one sang by note, and the leader struck his tuning fork on the shelf to give each part their note". Rev. Taylor remembered that the school still remained unchanged when he preached there one Sunday in July, 1877.

I believe that Sweat's Class was the forerunner of the McNeil's Crossing and Traver Road appointments, since the members were from the same general area, namely McNeils, Baileys, Notts and Taylors. In 1884, Sweat's was asked to raise \$50.00 for the year. They are

not mentioned in the budgets after 1887, so I assume services were not held in the area on any kind of regular basis until they started again at McNeil's Crossing around 1921. From then until about 1930, services were held around at the homes, once in every two weeks. Some of these were the McNeil, Traver, Schoolcraft and Baker homes. Later, during the ministry of Rev. Chas. Huxtable, they met for a while at the Turner School (a building still in existence in that area, although it has since been moved a short distance away, and is a dwelling owned by Mrs. Janina Lustig).

The Women's Association at Traver Road was called "The Willing Workers" and comprised members from both Anglican and United Churches. Mrs. Mildred (Ernest) Bradley was their president in 1938. They raised money for both churches by making quilts and other handwork.

Services were discontinued in the area probably soon after 1930. However, Traver Road was not removed from the records until May 8, 1947, when a resolution of the Official Board ordered it removed, since services had not been held there for many years.

One of the most active members to have come out of this area is Ernest Bradley, who was first elected to the United Church Missionary Committee in 1925, and has since served continually in some capacity. He has been a Steward, a Trustee, and has been a member of the Session since 1938, and Lay Representative to Conference and Presbytery since 1962. Mrs. Bradley has always been most active as well, in the Women's Organizations, as has her step-mother, Mrs. Lillie (George) Traver, who at the age of 97, is our most senior member.

West Potton (Dunkin):

Methodist services were held at West Potton, as Dunkin was then called, from 1878 to 1892, either in the school house, or at the

"Evangelical Second Adventist Church" after it was constructed around 1879, which was used by different denominations. Henry Titus was a Methodist "exhorter" here, and Anson Norris was their Steward on the Mansonville Official Board in 1890. In 1881, a service was held there once in four weeks at 6:30 p. m. However, the interest of the people not being satisfactory to the Official Board, it was dropped in 1892.

Marguerite (Mrs. Hermann) Ommerli of Dunkin has prepared a history of the Evangelical Second Adventist Church, or Dunkin Union Church, as it was later called. From her research, it would seem that the Adventists were very active in this area and there were probably few Methodists there. Baptist ministers held services there for some years, as did some United Church ministers. Rev. Chas. Huxtable preached there on occasion, and in the time of Rev. Malcolm Galbraith and Rev. H. E. White, the Dunkin people requested that evening services be given them by the United Church ministers. However, they remained independent and never became affiliated with the United Church.

In 1948, Mr. Hermann Ommerli, Deacon of the Dunkin Union Church, became a corresponding member of the Mansonville United Church Official Board, and since becoming a member of the Mansonville Church, has served as a Steward, Chairman of the Mission and Service Fund, Auditor, and alternate delegate to Presbytery.

Both the former Dunkin Union Church and the old school in which services were held previously, are still in existence to-day. The Church was recently purchased by Mr. Pekka Erkkila of Dunkin, and the school which is situated almost directly in front of it, is owned by the Misses Elda and Pansy Sargent.

Vale Perkins:

Vale Perkins remained the last preaching appointment of these early ones, to be connected with Mansonville, existing from 1873 to 1964, when the congregation voted to close their Church and attend worship services at Mansonville. In 1874, the class was called "Herbert's Class" and Albert Perkins was its first leader. There is some confusion about the name "Herbert's" which is the way it was always spelled in all of the Church records. Some Vale Perkins residents, however, remember that the settlement used to be called "Hebert's", so I do not know which is the proper spelling.

Leverett Hand from this area was one of the first Stewards of the Mansonville Methodist Mission and one of the first Trustees appointed in 1876. Other members in 1874 were Laura, Charles, Clara and Flora Hand; Sophronia, Abigal, Jane and Robert George; Lavinia Geer; Eben, Jane and Ida Perkins; George and Abigal Davis; Hattie Perkins; S. A. Gordon; James, Ann and Annie Howie. John Best was a licensed lay preacher from here. In 1880, the name of the appointment was changed to Vale Perkins. In 1881, they had a service every fortnight at 3 p. m.

A Sunday School was very active here throughout its history. Urban Darling served as Sunday School Superintendent for over 40 years, from 1898 to 1936 as active Superintendent and as Honourary Superintendent from 1936 to 1940, the time of his death. Other Superintendents have been Mr. E. V. Cook in 1936; Mrs. Hazel (Jos.) Jones in 1937 and for several years thereafter; Pearl (Mrs. Leverett) Jewett; and Orma (Mrs. George) Jewett. This was a joint Sunday School, with the Anglicans, and officers came from both Churches.

George Jewett, father of Fred Jewett, was a Trustee in 1902-3.

Fred served as a Steward since 1938, Trustee since 1922 and member of the Session from 1948, all until the time of his death in 1970. His family still remain active in the Mansonville United Church and Vale Perkins U. C. W.

Services were held in the old school house (the present Church Hall), and possibly even before 1873, in the school which preceded this one, which was located on the road between Vale Perkins and Knowlton's Landing between the present properties of Mr. Eddy Jones and Mr. Harry George. From around 1934 to some time in the 1940's, United Church services were held at the Anglican Chapel, a building still situated at the Vale Perkins corner, although to-day in a state of disrepair. This had previously been the Labelle cheese factory, then a butter factory, and still later, a dwelling. It was purchased by the Anglican Church and converted to a chapel on the ground floor, with a Church Hall above. Services were held there on alternate Sundays by the Anglican and United Church ministers. Both denominations used the Hall for suppers and social gatherings, many suppers being joint affairs.

In the early 1940's, services were again held at the school house, and in 1949, the United Church purchased the building for \$100.00. It was renovated at that time, a committee raising \$408.08 for this purpose. From 1959 to 1961, the Vale Perkins U. C. W. completely redecorated and renovated the building, installing electric heating, stained glass windows, chairs and tables, etc. Although in the middle of 1964, the local congregation decided to join with Mansonville for Sunday services, the building is still used by the Vale Perkins unit of the U. C. W. as a Church Hall and meeting place.

The Ladies' Aid has also been active here for probably the

whole century. In 1875, they contributed \$20.00 towards rent on the Parsonage. Lizzie (Mrs. Urban) Darling was President in 1907 and 1911, Treasurer in 1898, and probably held the office of president many times. Her diaries, as reported by Pearl (Mrs. Leverett) Jewett, mention many Church activities, in particular the "Aids" which were sometimes large gatherings of 100 or more, taking in \$13.00 or \$14.00. These were probably supper meetings attended by both men and women. She also speaks of "Union Aids" which would tend to confirm that at least some, if not all, of their meetings were attended by both Anglican and Methodist women. Many strawberry and ice-cream socials were held when the price of a supper was 10¢. Later chicken pie suppers were held at the homes, some of which were the homes of Mr. and Mrs. Chas. Jones, Mr. and Mrs. Jos. Jones, and Mr. and Mrs. Ray Jones. Many suppers were also held in the Anglican Church Hall at the corner, some jointly. Some other presidents through the years have been, May (Mrs. Claude) George, Dorothy (Mrs. Ray) Brown, Isabel (Mrs. Fred) Jersey, Bernice (Mrs. Ralph) Magoon, Pearl (Mrs. Leverett) Jewett, Viola (Mrs. Ralph) Knowlton, Dina (Mrs. Hilmar) Krausser, and Orma (Mrs. Geo.) Jewett, the present unit leader. 1973 members are Mrs. Martha Challis, Mrs. Viola Knowlton, Mrs. Mary (Maurice) Jewett, Mrs. Orma Jewett, Mrs. Dina Krausser, and Miss Rita Mossa.

A Young People's Society called "The Pioneers" was established at Vale Perkins in 1934 by Rev. Carl Gustafson. Their motto was: "And Jesus increased in wisdom and stature and in favour with God and man". A Y. P. U. continued throughout the ministries of Reverends Morrison, Galbraith and White. It became, as did the Mansonville group, inter-denominational. They met with the Mansonville young people for special outings such as sugar parties, bowling, etc. During the years of C. G. I. T., Girl Guides and Boy Scouts, many

of the members came from the "Vale".

Some of the organists at the Vale Perkins Church have been Miss Mildred Jewett (later Mrs. Guy Magoon), Miss Rena Magoon, Mrs. Dorothy Brown and Mrs. Orma Jewett. The Anglican organist at one time, Cora (Mrs. Hiram) Darling, also assisted at times.

Mansonville Class:

The Mansonville Class began in 1873, and although it was a large class, a note in the Circuit Register of 1878 by the minister, indicates that it met infrequently as it really had no leader. They met of course for Sunday services and generally had a mid-week organization or Young People's Society, such as the Epworth League.

The earliest members in Mansonville were: George and Elizabeth Gunn, Mina Gunn, Charles and Mary Kilborn, Harley and Emily Meigs, M. A. Hammond, Synthia Daman, Mr. and Mrs. Thomas Cowan, Letitia Cowan, Mr. and Mrs. Wm. Oliver. In 1887, a list of those attending Church in Mansonville was given as follows: Wm. Oliver and family, M. L. Elkins and family, James Clark and family, Austin Clark and family, Mrs. O. Blanchard and family, Elwin Skinner and family, Moses Blanchard and family, Francis Peabody and family, Oliver Peabody and family, Jesse Bailey and family, A. Y. Burhart and family, Albert Jones and family, Albert Peabody and family, Stilman Mason and family, James Miltimore, Jerry Manson, Fanny Boright, Henry Boright, Thomas Cowan and family, Wm. Peabody and family, Roswell Bourn and family, Freeman Davis and family, Fay Waldo and family, George Jewett and family, Henry Hardy and family.

RELATIONSHIPS OF PRESENT AND EARLY OFFICERS

It is interesting to find many of the descendants of the early officers holding office in the Church to-day.

One of the first stewards and trustees was Leverett Hand, the maternal grandfather of the late Fred Jewett, who was himself a Steward, Trustee and Elder. Fred's father, George Jewett, was also a Trustee and his uncle, Urban Darling, was a Trustee and Elder, as well as having served for over 40 years as the Vale Perkins Sunday School Superintendent. Continuing the tradition, we find Fred's son, Howard, and daughter-in-law, Orma (Mrs. Geo. Jewett), as Chairman and Secretary, respectively, of our present Board of Trustees. Another son, Leverett has been a Steward. Fred's son, Maurice, is presently a member of the Session. Members of the next and fifth generation, Janet and Brenda Jewett, daughters of Maurice, assist in the Sunday School at Mansonville.

Another of the early Stewards was Thomas Cowan, who also served as Trustee and Sunday School Superintendent at Mansonville. His nephew, R. F. Cowan, followed him in all of these offices. In addition, they were both Recording Stewards. Mary (Mrs. Merton) Bailey, daughter of R. F. Cowan, and grand-niece of Thos. Cowan, is to-day's Recording Steward, while her husband is Clerk of Session, and a Steward. Mrs. Jennie Halley, granddaughter of Thos. Cowan, was organist for many years, while his great-grandnephew, David Bailey, is organist in 1973.

Beatrice (Mrs. J. Clark) Reilly, of our congregation, is a granddaughter of Wm. Oliver, who served as Steward and Trustee in the 1880's, and was a member of the Building Committee at the time of the construction of the present Church. Her paternal grandfather, Nelson Boright, was also a member of that committee as well as of

the Parsonage Building Committee. Her mother, Mrs. W. H. Boright, was the first women Trustee. While Mrs. Reilly does not hold office, and for many years did not live in Mansonville, she has always taken an active part in Church affairs. She has been of great assistance to me in sharing her many memories of earlier Church history. Her husband, the late Rev. J. Clark Reilly, acted as supervising pastor to the Mansonville United Church for several years following his own retirement, and served also as Choir Director and Elder.

Wm. S. Brown was the leader of the Leadville class in 1890, also a Steward and Sunday School Superintendent at Leadville. His granddaughter, Mrs. Kathleen (Ben) Barnett, who is also a niece of John Thompson, first leader of the class and a Steward, is on the present Committee of Stewards. Brian Barnett, great grandson of Wm. S. Brown, has recently been elected to the Trustee Board.

Albert Thayer, and later his son, Albert I. Thayer, served as Stewards from the Owl's Head Appointment. Albert, Sr., was also the Sunday School Superintendent there. His great-grandson, Rupert Clark, is a Steward and Elder to-day, while his wife Gilda, is Sunday School Superintendent. Rupert is also a great-grandnephew of James Clark, one of the first Stewards. Maud (Mrs. Harold) Clark and Mrs. Bertha Webb, granddaughters of Albert Thayer, are Secretary and Vice President respectively of the U. C. W. The Thayer girls have always been active in the Sunday School. Mrs. Webb and Miss Cynthia Clark, Albert Thayer's great-great-granddaughter, are Sunday School teachers in 1973.

Benjamin D. Young was a Steward as early as 1889 and served for many years. He, also, was an uncle of R. F. Cowan. Francis Young, his grandson, was elected to the Trustee Board this year.

Another family involved in early Church life was the Hardy

family at Province Hill. We are fortunate to have Hazel (Mrs. Jos.) Jones, daughter of Chas. N. Hardy, and an octogenarian, still active in the Mansonville Church and U. C. W., having served in past years as Superintendent of the Vale Perkins Sunday School. Chas. N. Hardy was a Steward at Province Hill in the 1890's.

CHURCH ANNIVERSARIES

It seems that in the early days an anniversary supper was held each year. On May 16, 1898, the receipts from the Anniversary supper were \$9.10, which sum was used to pay the Church Insurance. On June 11, 1899, the supper and lecture brought in the sum of \$12.00. \$6.00 of this went to repay the pastor, Rev. Chas. Sykes, for an amount he had advanced on insurance, the remainder being used to purchase fence wire. \$25.00 was raised at the Anniversary dinner and service, with guest speakers Rev. P. H. Allin and Rev. J. E. Star, on Oct. 14 and 15, 1900. Another, held Nov. 4, 1901, raised \$31.25 of which \$30.00 was paid on the parsonage debt. A similar dinner, followed by entertainment, was held on Nov. 11, 1910. Edith Cowan reports in her diary another Anniversary service held on Oct. 25, 1925. "Dr. Mick from Stanstead preached morning and evening, and Miss Thomas from Ayer's Cliff gave solos." The following day, the anniversary baked-bean supper was served.

On June 11, 1950, a service commemorated the 25th anniversary of Church Union. This was conducted by the minister, Rev. H. E. White.

We have the newspaper clipping from the Sherbrooke Record in 1954, which tells of the 81st Anniversary Service of the Church held on Sunday, Sept. 26th. It was also a service of re-dedication following extensive repairs to the buildings. The service was conducted by the minister, Rev. R. C. Hopkins, and the guest speaker was Rev.

J. I. McKay, B. D., D. D., Superintendent of Home Missions, who also gave the prayer of re-dedication. He spoke of the work of Missions across Canada. Special music was rendered by the choir, with the soloist, Mrs. Edith McLean, singing "Thy Will be Done". R. F. Cowan gave an historical review of the Church. There were about 130 present for the service and the buffet luncheon which followed in the Church Hall.

On Sept. 29, 1963, the service commemorated our 90th year, with Richard Worden, B. A., as student minister, and Rev. Carl Gustafson as supervising pastor at the time. The guest speaker was Rev. K. G. MacMillan, Superintendent of Home Missions of the Montreal-Ottawa Conference, whose topic was "Finishers Needed".

1973, our Centennial year, has been to date, and will continue to be, a full year of celebration. A Centennial Committee was appointed at the annual Congregational meeting in January, who together with the Minister, his wife and the congregation, have been as busy as beavers.

The first project was a contest to secure designs for a crest commemorating our 100th anniversary. Several entries were submitted by members of the congregation, Sunday School and local elementary school students. A panel of judges selected the winning crest, designed by 14 year old Gary Bailey of the Sunday School Intermediate Class. It is a triangular shaped crest representing the Trinity, containing the Cross, the Dove - symbol of the Methodist Church, and the outline of the present United Church Crest devoid of symbols, signifying the present and future of the Church.

The Spring Church Supper of May 5th, held in the Mansonville Elementary School, featured a Centennial theme, with ladies and teen-aged waitresses dressed in old fashioned costume, a display of antique

items, and a menu of baked beans, brown bread, ham, hot dishes and cakes, etc. Another Centennial supper will be held in the Autumn.

The Anniversary service was held on May 20th, at 11 A. M., and was conducted by the minister, Rev. Carl J. Gustafson. The guest speaker was Rev. Jas. Hendry of Britannia United Church, Ottawa, minister of our Church from 1958 to 1960, who chose as his topic, "Nostalgia is a Thing of the Past". Over 200 people attended the inspiring service, including many former residents of the area from distant points. The choir sang "The Heavens are Telling" and a trio sang "In the Garden". A centennial gift of a Canadian flag, and memorial gifts of a Christian flag and two photo albums, were dedicated at this time. Following the service, the congregation enjoyed the display of old and new pictures at the back of the Church, commemorating the life of the Church and the community over the past 100 years. Pictures of several former ministers were included. A collection of other memorabilia, including such things as old Financial statements, hymnbooks, and Bibles was displayed. A buffet style dinner was then served in the Church Hall.

On June 16th, in the auditorium of the Mansonville Elementary School, an Historical Centennial Pageant, written and produced by Rev. Carl Gustafson, was presented. The pageant told the history of the area and the Church from the 1600's, in a series of stage presentations by actors and dancers from the Sunday School and congregation, black and white and coloured slides of historical interest, many of which had been copied by Mr. Gustafson from old photos, interspersed with appropriate old songs as solos, choir numbers or duets, accompanied by piano. Other musical numbers featured guitar, banjo, violin and saxophone. The auditorium was filled to capacity for this event, and the net proceeds were set aside to assist in the

printing of our history.

On June 24th, the congregation celebrated the centennial of the out-of-town preaching appointments, with a worship service at Vale Perkins Church Hall at 11 A. M., followed by a picnic and cavalcade to other preaching places. The service was preceded by the arrival, on horseback of several local residents dressed in old time costume, as well as a Circuit Rider Preacher who called the roll of early families. It was appropriate that the service was held in the Church Hall, since this building was used as the Church for many years. Rev. Carl Gustafson led the service and spoke on the theme "The Faith that Transforms". Following visits to the various displays of antique articles and old pictures in and around the hall, a picnic was enjoyed on the grounds. A cavalcade of cars followed a tour which comprised a visit to the Indian rocks in Vale Perkins, the nearby blacksmith shop which had not been used for many years, the former Anglican Chapel formerly used for both Anglican and United Church services and as a Community centre, the old Owl's Head School where services used to be held, and the sites of the former Leadville and Province Hill schools which had also served as centres of worship. Those who attended from Mansonville had also passed the site of the old Gordon school used briefly in the 1880's as a Church.

Projects of the Sunday School for centennial year included two walkathons which raised over \$200.00 for the Mission and Service Fund, a sale of articles hand-made by the students to raise talent money at the Spring supper, as well as participation by teachers and students in the Pageant and in the Crest competition.

The United Church Women had a special project of exploring the histories of the outside preaching appointments. These were presented

by various members who had compiled histories from their own memories, old diaries, records, and from my notes from old Minute Books and records. Those in charge were Mrs. Pearl Jewett and Mrs. Mary Jewett for Vale Perkins, Mrs. Maud Clark for Owl's Head, Mrs. Kathleen Barnett for Leadville, Mrs. Hazel Jones and Mrs. Kathleen Barnett for Province Hill and Mrs. Marguerite Ommerli for Dunkin or West Potton. Many of the U. C. W. meetings had old-time themes, as did the Church suppers and other events.

The projects of the Trustees included many plans to beautify the Church building, by exterior painting, installation of carpet in the Choir loft, draperies behind the pulpit to cover the film screen, and other minor repairs.

Another centennial project was the writing of this history.

MINISTERS DURING 1973

Rev. Carl J. Gustafson, our minister until September 1st, 1973, has been the guiding hand behind our centennial projects and plans. He is the only minister in our history to return as our pastor, having served his first term with us as a young, newly ordained and newly married minister from 1934 to 1937, returning the second time in 1970. Times were hard when he came to us in the 1930's, but he made those years active and productive ones for the Mansonville area. He organized Young People's Groups at Mansonville and Vale Perkins, led a very successful and eager Boy Scout troop, while his wife, Verna, was the founder of a C. G. I. T. group for the girls. Carl brought the boards of the Church into line with the requirements of the Manual of the United Church of Canada, and formed the first Session at that time. Their first child, a daughter Jean, was born while they were in Mansonville. Thirty-nine years later, both Carl

and Verna are still as busy as ever in the life of our charge and in the community, much loved by all who know them. Among their accomplishments, they have been instrumental in organizing a thriving Senior Citizens' Association in Mansonville. Already an author of the book, "The Tragedy of Donald Morrison - the Megantic Outlaw", Carl wrote and produced our Centennial Pageant, while Verna emerged as an actress in one of the segments. During the intervening 35 years, they have remained close to this congregation, since most of their ministry has been in the Eastern Townships of Quebec. Carl has served many times as Supervising Pastor when our charge had a student minister, has visited as head of various Presbytery Committees, including the Boundaries Committee which results in our ultimate merger with Bolton Centre. He retires from the active ministry on Oct. 1, 1973, and we are fortunate indeed that he chose to serve the last three years before his retirement here in our community where he first arrived in 1934. His kindliness, compassion and comfort will always be remembered by those who have been in trouble or bereaved, and his support, help and encouragement will be remembered by the officers of the Church who served with him.

Rev. Ronald Coughlin takes up his duties as our minister on Sept. 1, 1973. Ron is a young, single, newly ordained minister with Mansonville-Bolton Centre as his first charge. He comes with a B. A. degree from Sir George Williams University, B. Th. and M. A. degrees from McGill University. He has a fine background as Youth Worker, Community Organizer, Camp Director, Member of the National Cub Program Committee, and Adult Trainer in the Boy Scouts of Canada. He has served as Student Minister in Saskatoon, Sask., and Sedalia, Alta., was a delegate to General Council in 1972 and a member at large of the Division of Ministry, Personnel and Education, 1970-72.

The congregation is looking forward to working with this personable, dynamic and dedicated young man.

OTHER MINISTERS DURING THE CENTURY

Although we have a complete list of ministers who have served this charge over the past one hundred years, little is known of the first ones, especially in the 1800's.

Rev. Richard Shier, (1873-75) was the first Minister or Superintendent of the Mansonville Methodist Mission.

Rev. W. Adams, (1875-78) mentioned in his report to conference of 1875-6 that the year at Mansonville had been one of personal affliction for him, but that 50 had been converted to God during the year. He later served at Sutton where he again mentioned suffering "great affliction and bereavement".

Rev. Nathaniel Smith (1878-79) mentions in his report to Conference that a beautiful Church had been constructed in Mansonville and that Methodism was growing rapidly in the community.

Rev. W. K. Shortt, (1879-81)

Rev. G. G. Brick, (1881-82)

Rev. F. Delong, (1882-84)

Rev. Wm. Austin, (1884-86)

Rev. R. L. Ockley, (1886-89)

Rev. Joseph Morehouse, (1889-90) seemed, according to the Minute Book, to have been a licensed local preacher.

Rev. P. H. Allin, (1890-93) came here as a young man with a bride, was very capable and well liked. He was here when the Church burned and organized a building committee to construct a new Church.

Rev. Richard Corrigan, (1893-96) was also a young man, newly married, whose daughter, Beatrice, born while they were in Mansonville, was named after Beatrice Boright (Mrs. J. C. Reilly). Mrs. Corrigan was active in the choir and both worked with the Young People and the Ladies' Aid. The new Church was completed during his time and plans made for the construction of a Parsonage.

Rev. Chas. Sykes (1896-1900) was the first minister to live in the Parsonage which was presumably under construction when he came. He helped to organize the financing of the building. The lawns were terraced and a fence erected during those years. His wife was a minister's daughter and a great help to him. They were a very popular couple.

Rev. W. Keough, (1900-1903)

Rev. Lawrence Fisher, (1903-07) was a young man who was active with young people, in co-operation with the Anglican minister of the time, Rev. Crowley. He held well attended Bible study groups and many joined the Church during his years.

Rev. Alex Miller, (1907-11) was remembered as being a hard working pastor, whose wife was active in the Ladies' Aid.

Rev. Geo. Runnells, (1911-15) and his wife were well liked and both worked very hard for the charge. He later went into medicine and practised in Hudson, P. Q., where he served as Mayor for many years.

Rev. M. Brundage, (1915-18) had a large family and was active with the young people of the community. One daughter married Harry Perkins and lived in Newport, Vt.

Rev. Louis Roy, (1918-23) was a man who had gone into the ministry later in life. He and his wife were a popular hard working couple. While participating in a sliding party with the young people, Mrs. Roy had the misfortune to break her leg. She was also active in

the Women's Institute and the Library at the Town Hall. Mr. Roy did much of the carpenter work on the carriage house and shed built at the rear of the Parsonage. He died in the typhoid epidemic on April 12, 1923.

Rev. J. P. Roach, (1923-24) served the charge for one year only. He was requested by the Board to remain for another year, but felt he could not do so. It was during his time that the charge first opened a bank account at the Canadian Bank of Commerce, where all monies were to be deposited.

Rev. Jas. Eastcott, (1924-26) was a popular young man who led our charge into the union of 1925, becoming our first United Church minister. He re-organized the Official Board so that each of the outside appointments would be more fairly represented.

Rev. C. Gaukrodger, (1926-28) was the minister during a time when the Church was beset by financial troubles. When he left, the charge was afraid they might not be able to support another ordained man. However, they managed to do so.

Rev. Charles Huxtable, (1928-34) himself a minister's son, was a much loved pastor, with a kindly and understanding manner. The Church was still having difficulty raising the salary and it seems that the congregation was often behind in meeting their obligations, having to borrow at the bank or from local residents in many instances, and requesting larger grants from the Home Mission Board. Mr. Huxtable was an avid stamp collector. His wife, Sarah, acted at times as assistant organist, and his daughter, Una, taught Sunday School.

Rev. Carl J. Gustafson, (1934-37)

Rev. W. A. Morrison, (1937-45) was the minister with the longest service in our Church - 8 years. He was very faithful in visiting

the members of the congregation, the sick and elderly. His wife was active in the Women's Association and served as assistant organist, while his twin daughters, Jessie and Isabel, assisted in C. G. I. T. and the choir. Isabel married Fred Jersey of Vale Perkins and so has remained in Potton.

Rev. Malcolm Galbraith (1945-48) came as a student pastor in 1945 and remained until his ordination in 1948. His boundless energy and enthusiasm are well remembered. He revived the Y. P. U., who among other projects, staged the successful play "Bringin' Home the Bacon". He and his wife were also active in Community organizations and made friends from all denominations. He, his wife Jean, and their family have remained close to the charge over the years. Their son, Donald, was born in Mansonville, in 1947.

Rev. H. Edward White, (1948-53) and his wife, Lorna, gave wonderful leadership to the Church and Young People's Groups. He, too, came as a student minister, having left the field of engineering to go into the Ministry. He graduated with the highest standing in the Faculty of Divinity at McGill in 1950, winning the Wm. Birks prize as well as ten other scholarships and prizes. After his ordination, he remained another three years. Many needed repairs to the Church were effected during his years. The Young Adult and Young Peoples groups thrived, Bible study groups were organized, and Ed and Lorna were much loved by young and old alike. Lorna served as President of the Women's Association. The community grieved with them at the loss of their 10-month old son, Graeme, who was born and died while they were here.

Rev. Roland C. Hopkins (1953-57) came from the Maritimes and remained here for four years before accepting a call to an Ontario charge. He and his wife, Ella, organized an evening unit of the Women's Ass'n, for the benefit of the younger married and working women who could

not attend afternoon meetings. The choir remembers him for his leadership and participation in choir training.

Rev. James Hendry, (1958-60) left a career in the business world to enter the Ministry. He served this congregation for two years, first as a student, then as ordained minister, and through his visiting of every family three or four times a year, became well known to all. The organ fund was established and an electric organ purchased while he was with us. A very popular minister, humourous and witty, with a wonderful Scottish accent, it was appropriate that he was invited to be our guest speaker at the 100th anniversary service this year. His wife, Joyce, participated actively in Sunday School and the W. A. George H. Lavery, (1960-62) came to us as a student in Arts, and has since gone on to become an ordained minister. He and his wife, Mary, worked tirelessly in the Sunday School, gave leadership in the choir, and in the summer months, led a flourishing Vacation Bible School, the largest in our history. Mary organized a baby sitting service so that young mothers were able to attend service. Their second son, Brian, was born while they were living in Mansonville.

Rev. Richard C. Worden, (1962-65) was also a student during his time here and was ordained just before leaving in July of 1965. His infectious smile was his trademark and he, too, managed to find time along with his studies and other duties, to assist in Vacation Bible School and to begin thinking about the 100th anniversary to come, by collecting pictures of many former ministers, etc. During his last few months here, through his guidance, plans were made to completely renovate the Manse, which project was completed in time for the new minister. His wife, Elaine, assisted in the Sunday School. Their daughter, Karen, was born while they were here.

Rev. Edwin J. McDonald, (1965-70) came to us as an ordinand, from a previous career in business. He introduced the New Curriculum materials to the Sunday School, wrote and staged several Sunday School Pageants, led many Bible Study groups and introduced new and more modern methods into worship services. During his term, the charge became affiliated first with Austin, then later with Bolton Centre, and the combined charge became self-supporting, possibly for the first time. His wife, Shirley, worked devotedly in the Sunday School and United Church Women.

Rev. Carl J. Gustafson, (1970-73)

Rev. Ronald K. Coughlin, (1973-)

It would be impossible to list all the contributions given by these fine men, their wives and families, but each one brought to us so much that was worthwhile and each gave such wonderful Christian leadership, that the charge has been greatly enriched by their years in our community.

Rev. Archie L. Sisco: Although he never served as minister of this Church, no history would be complete without mentioning Rev. Archie Sisco, who seems to have been the only ministerial candidate to have come from our congregation. Archie was born and raised in the Township of Potton, joined the Mansonville Methodist Church in 1910, and was serving as Steward and Licensed Lay Preacher in 1917. He taught for a time at the Turner School. In 1915, he married Lena Traver, of Potton. He was ordained to the Ministry in 1924 and served for two years at Ulverton, his only pastorate in Quebec, the remainder of his Ministry being spent in Ontario. He died in 1963 and was buried in the Mansonville Protestant Cemetery. Lena died in 1969. The Audio-Chime system and the Church collection plates, were memorial gifts from the five Sisco children and their families.

IN MEMORIAM

Since this history was begun, and since much of the final draft was completed, we have been saddened by the passing of the following members and adherents, some of whom are mentioned in the preceding pages, viz.:

ETHEL (MRS. AULDEN) BAILEY, June 2, 1973 - a member of the Women's Organizations and Choir for many years.

RICHARD WAYNE CLARK, July 15, 1973 - son of Rupert Clark, Elder and Steward, and Gilda Clark, Sunday School Superintendent.

JULIA (MRS. ORVILLE) SCHOOLCRAFT, July 30, 1973 - mother of Raymond Schoolcraft, Steward.

ERNEST S. BRADLEY, Aug. 27, 1973 - Elder, Trustee, and Lay Representative to Presbytery.

GUY A. GEORGE, Sept. 26, 1973 - former member of Trustee Board.

ACKNOWLEDGEMENT

I should like to thank all of those who have assisted me in any way in the writing of this history: to those senior citizens and others I have called upon to search their memories; to Miss Marion Phelps, Archivist of the Brome County Historical Society, Knowlton, and to Mr. Anthony Rees of the United Church of Canada Committee on Archives, Toronto, for data from their records; to Rev. Carl Gustafson for his encouragement and advice; and to Mr. Arnold Johnson, of Halifax, N. S., for his time and effort given in the printing of this book.

Mary F. Bailey.

The following is a list of sources from which material was drawn:

- 1) Material and photostatic copies of Church records and newspapers from the Church Archives, Toronto.
- 2) Photostatic copies from records and maps held at the Brome County Historical Society Archives, Knowlton.
- 3) History of the Eastern Townships - C. Thomas.
- 4) History of Brome County, Volumes I and II - Rev. E. M. Taylor, M.A.
- 5) Along the Old Roads - Harry B. Shufelt and others.
- 6) The Christian Church in Canada - H. H. Walsh.
- 7) The Church Grows In Canada - Douglas J. Wilson.
- 8) Historical Sketches of the Churches in the Cowansville-Dunham Pastoral Charge - Ruby G. Moore, 1962.
- 9) History of Methodism - Rev. W. H. Daniels, A. M., 1880.
- 10) The Doctrine and Discipline of the Methodist Church of Canada, 1918.
- 11) Minute Books of the Charge, 1873-1973.
- 12) Diaries of Mr. and Mrs. R. F. Cowan.